ISSN 1343-8980

創価大学
国際仏教学高等研究所
年　報

平成10年度
（第2号）

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 1998

創価大学・国際仏教学高等研究所
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The International Research Institute for Advanced Buddhology
Soka University
Tokyo · 1999

Annual Report of the International Research Institute for Advanced Buddhology
(ARIRIAB)
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Vol. 2

CONTENTS

II Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

Both the *Mahākarmavibhaṅga* and *Karmavibhaṅgasūtra* have been used before as the basis of the masterpiece created by Sylvain Lévi in his final years, *Mahākarmavibhaṅga et Karmavibhaṅgopadeśa*. In actuality, the name *Karmavibhaṅgopadeśa* is the creation of editor Lévi himself, based on his decision to call the unnamed commentary included in *Mahākarmavibhaṅga* manuscript an "*upadeśa*."

The original two MSS of the *Karmavibhaṅga* are currently preserved in the National Archives of Nepal, and through the meritorious assistance of the Nepal-German Manuscript Preservation Project (NGMPP) they have been kindly made available to us in microfilm. As a result of our reading both, we discovered a number of differences from the text edited by Lévi and discussed in his notes. We concluded, therefore, that in the process of making the copies for him, a number of scribal errors and Sankritizations must have occurred which, because he could not view the originals, Lévi could not have been aware of. Lévi's research was thorough and based on sound philological principles, but it was done before the publication of Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary*, and in the end we cannot be sure to what extent the Sanskritizations found in his edition came at the copying stage and to what extent they also may have resulted from Lévi's own efforts at "correcting" the texts he had before him. One discovery we have made, for example, is that when Edgerton compiled his dictionary, some of the examples he used of Buddhist-hybrid forms were taken from Lévi's edition, but as a result of reediting these MSS, we discovered that those forms are in fact not in the originals, but were the result of partial Sanskritizations of the original forms. Thus the need for a new edition of the *Karmavibhaṅga* based on the actual manuscripts is obvious. At this stage, we are only publishing a transliterated text of the opening story (= Lévi, pp. 22–29,15), but ultimately we intend to complete an entirely new edition.

These transliterated texts represent the respective MS traditions of the *Karmavibhaṅga*, namely MS[A] (Cat. no. 4–20) and MS[B] (Cat. no. 1–1697), both preserved in the National Archives of Nepal. Apparent mistranscriptions have been indicated, with correct readings given in the notes; corrections preceded by the word *read* indicate cases of obvious scribal error, while corrections preceded by *for* indicate cases in which our text may represent a nonstandard form rather than an error. For a list of the orthographic forms characteristic of this material, see the Appendix by N. Kudō. Otherwise we have allowed the original orthography of the MSS to stand as is. The texts of the two manuscripts are presented on facing pages to facilitate comparison. The numbers in parenthesis ( ) throughout the texts refer to the folio and line numbers of each MS. Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3). The following symbols are used:

+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*

< >	omitted *akṣara*
{ }	superfluous *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
○	punch hole
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
’	*avagraha*

In addition, commas, periods, and straight quotations marks have been added to the text for convenience of reading.

We must express our thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing us with the microfilms of the MSS and other forms of assistance.

MS[A]: No. 4–20

(1v.1)oṃ nāmo bhagavate Mañjuśriye kumārabhūtāya | |

saṃkhakṣīrendukundasphaṭikahimada<<lakṣauma>>śubhrābhragauraiś
cañcatspaṣṭā iha śair ggaganatalagataiś chatrapaṃktyu(1v.2).i.. .[raiḥ |]
stavyair bhū bhātri yasya tridaśanaragu<<ru>>tsi○ddhagandha<<rva>>juṣṭaiḥ
prahvās taṃ sa<<rva>> eva praṇamata satataṃ buddham ādityabhandhum* | |[1]

divyaiś candanacū(1v.3)rṇamiśraṇikārair mandānilodbhāsitair
vīṇāvenu○mṛdaṅgadundubhiravair gandharvagītisvaraiḥ |
yo jātakṣitipālakaḥ pracalayaṃ kṛtsa tri(1v.4)lokālayaṃ
sarvvajñāya niruddhasarvvagataye buddhāya○ tasmai namaḥ[2]<| |>

Bhagavatā sūtraṃ bhāṣitaṁ | | | |

evaṃ mayā śrutam ekasmin samaye Bhagavā(1v.5)n [Ś]rāvastyāṃ viharati sma | |
Jetavana Anāthapiṇḍasyārāme.

atha bhagavān* pūrvāhne nivāsya pātracīvara[m ādāya Śrā]vastīṃ piṇḍāya prāvikṣa<<ta>>[3] sāva(2r.1)dānaṃ Śrāvastīṃ piṇḍāya caraṇa[4]| yena Sukasya mānavasya Taudeyaputrasya niveśanaṃ tenopasaṅkrāṃtas.

tena khalu [punaḥ sa](ma)[ye]na Sukasya mānavasya Todeyapu(2r.2)trasya[5] niveśane saṃkhakukuro[6] gonikāstṛtapa○ryaṅkaniṣarṇṇaḥ | asmāntarodhyānāyāṃ[7] kāsapā[tr<y>ā][8] [śā]limāṁsodanaṃ bhuṅkte | bhagavān a(2r.3)dr[ā](kṣ)[it]* [sa]ṃ[kha]kukura[9] gonikāstrate paryaṅke ○niṣarṇṇa[10]| | asmāntaropadhānāyā[11] kāṃsapātryā paribhuṃjānaṁ | adrakṣīt saṃkhakuku(2r.4)[ro][12] bhagavaṃtaṃ dvāramūle, <dṛ>ṣṭvā ca punar bukkati |

atha ○bhagavāt*[13] saṃkhakukuram[14] etad avocata[15] |

"etad api te saṁkha na damayati yad asi bho(2r.5)kārāt* bukkāram āgataḥ | |"

evaṃm[16] ukte śakhakukuro[17] 'tiśayitaroṣaś caṇḍībhūto 'nāttamanā gonikāstṛtāt*

---

[1] Metre: Sragdharā.

[2] Metre: Śārdūlavikrīḍita.

[3] Read *prāvikṣat.*

[4] For *caraṇam.*

[5] Elsewhere *Taudeya°.*

[6] Read *°kukkuro.*

[7] Read *°opadhānāyāṃ*. This appears to be a mistranscription of a single akṣara *dhyā* for two *padhā*. See (2r.3): *asmāntaropadhānāyā.*

[8] For *kāsapātryāṃ*. Cf. CDIAL, 2987. BHSG § 10.124.

[9] For *°kukkuraṃ.*

[10] For *niṣarṇṇam.*

[11] For *°dhānāyāṃ.*

[12] Read *°kukkuro.*

[13] Read *bhagavāṃ.*

[14] Read *°kukkuram.*

[15] Read *avocat.*

[16] Cf. BHSG §2.64.

MS[B]: No. 1–1697

(Folios 1-3 are lost)

[17] Read *śaṃkhakukkuro*.

paryaṅkād avatīryādhaṣṭā[1] pa(2v.1)ryaṅkasya dārusyandanikāyā[2] niṣa{ṣa}rṇṇaḥ.

tena khalu punaḥ samayena Śuko mānavaṣ Ṭaudevaputro bahir gato 'bhūt* | kenacid eva karāṇīyena.

athā(2v.2)[ga]ccha <Śu>ko[3] māṇavaṣ Ṭaudeyaputraḥ| adrākṣīt* Su○ko māṇavaṣ Ṭaudeyaputraḥ saṃkhakukuram[4] adhaṣṭā[5] dārusya<n>danikāyāṃ prapatitaṃ dṛ(2v.3)ṣṭv[ā][tv].[6] punāntarjaṇam[7] āmantrayate |

"keneva{ṃ}[8] yu○ṣmākaṃ saṃkhakukuraḥ[9] ki<ṃ>ci{ta}d vaktaḥ[10], ko 'smākaṃ madh(y)e madīyaputraṁ sa(ṃ)khaku(2v.4)kuraṃ kiñcid vukta[11]" ti |

"api tv āgato 'bhūt* ○śramaṇo Go<tta>mau[12], dvāramūle 'vaṣṭhitaṃ tam ekha[13] buk(k)ati | tam ena[14] śramaṇo Gautta(2v.5)ma evaṃm[15] āha | 'etad api te saṃkha na damayati jad[16] asi bhokā<<rā>>d bukkāram āgataḥ| ' evaṃm[17] ukte śaṃkha<<ḥ kukku>>ro 'tisayit(a)ḥ kupitaś caṇḍībhūto 'nātta(3r.1)manā gonikāstṛtā[18] paryaṅkā{vata}d avatīryādha(s)tāt* paryaṅkasya dārusyandanīkā{ṣā}yā ni(ṣa)rṇṇaḥ| "

atha Ś(u)ko [m](ā)ṇavo 'bhiṣaktaḥ kupitaś ca(3r.2)ṇḍībhūto 'nāttamaṇā {gonikā}<<n[19] na>>ṣkramya[20] yena Je○tavanam anārthapiṃ<ḍa>dasyarāmāṣ[21] ṭenopasaṃkrāntaḥ| |

[t](e)[na] khalu punaḥ samayena bhaga(3r.3)vān aneka{sa}śatāyāṁ bhikṣuparkhadi[22]

---

1 For *avatīryādhaṣṭāt.*

2 Elsewhere (3r.1, 4v.2): *dārusyandanīkāyā*. For *dārucandanikāyā?*, see Lévi's long note on Mh-karmv p. 22ff., note 5. Also see BHSD, s.v. *syandanikā.*

3 For *°āgacchac chuko.*

4 Read *°kukkuram.*

5 For *adhaṣṭād*. Cf. BHSG § 8.46.

6 The conjunction *ca* is required here. It is possible to discern that *ṣṭvā* was written over another character as a correction, as well as a damaged akṣara *[tv]* following it. The intention here was apparently to correct two akṣaras to *ṣṭvā ca*, with the scribe forgetting to change the *ca*.

7 For *punar antar°*. Cf. BHSD, s.v. *punā.*

8 For *ken' eva*. Cf. BHSG §4.20ff.

9 Read *°kukkuraḥ.*

10 For *uktaḥ*. See 4r.2. Cf. BHSG §2.50, especially 51. Here the scribe corrected *vakata* to *vaktaḥ.*

11 Read *vakti*. Cf. BHSG §2.50 and 51.

12 Read *Gautamo.*

13 For *eṣo.*

14 For *enaṃ.*

15 Cf. BHSG §2.64.

16 Read *yad.* Cf. BHSG §2.34.

17 Cf. BHSG §2.64.

18 For *°stṛāt.* Cf. BHSG § 8.46.

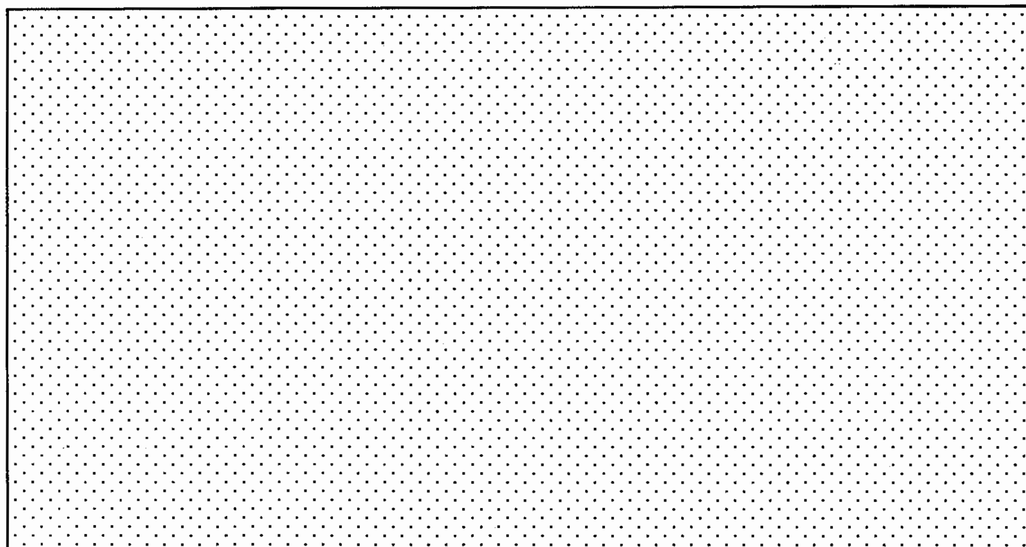
19 Here several words appear to have been omitted. The sentence should form a pair with to 6r.5-6v.1: *atha Suko māṇavaṣ Ṭaudeyaputraṣ tan suvarṇṇa gopayitvā hṛṣṭatuṣṭodagrapītisomaṇajātaḥ| Savastyān niṣkramya <<ye>>na bhagavāṃṣ ṭenopasaṃkrāntaḥ*. Thus at the very least the word *Śrāvastyān* is necessary.

20 Read *niṣkramya.*

21 Read *°piṃḍadasyārāmāṣ.*

22 For *°parṣadi.*

MS[B]: No. 1–1697



purastā[1] ○niṣarṇṇo dharman desayati। adrākṣīd bhagavāt* Cchukaṃ[2] māṇavakaṁ Taudeyaputro (3r.4)[d]ū[rā]d (e)vāgacchantaṃ, dṛṣṭvā <<ca pu(na)r bhikṣū>>ṇ āmantrayate sma।○

"pasyatha[3] yūyaṃ bhikṣavaḥ Śukaṃ māṇavaṃ Taudeyaputram ita evāgacchantaṁ।"
"<< (evaṃ)[4] bhadanta।>>"

"sace(3r.5)t* Cchuko māṇavaṣ Ṭaudeyaputro 'smin samaye kāla[5] kuryyāt*, yathā bhallo nikṣiptaḥ evaṃ kāyasya bhedāt* paraṃ maraṇād apā<<ya>>durgativi(3v.1)nipāte 'vīcau narakeṣūpapadyaṃte। tathā hy anena <<ma>>māntike cittaṃ pra<<dṛ>>ṣitaṃ[6]। cittapradṛṣaṇād[7] dheto evam iheke[8] satvāḥ kā[ya]sya bhe(dāt) paraṃ ma(3v.2)raṇād apāyadurgatāvīcau narakeṣūpapadyaṃ○te।"

athānyatamo bhikṣuṣ ṭasyāṃ velāyāṃ gāthāṃ bhākhate[9] sama[10]।

"praduṣṭacittaṃ <dṛ>ṣṭaiva (3v.3)ekatyam iha pudgalaṃ।
etam arthaṃ[11] vyākāṣīt*[12] ○sāṣṭā bhikṣugaṇāntike।

idānī[13] batādhikṣepaṃ[14] <<kā>>laṃ kurvīta māṇavaḥ।
nara(3v.4)keṣūpapadyete[15]{tti} cittaṃ hy etena dūṣitaṃ।

ya<<thā>> hy u○citraṁ[16] nikṣiptaṃm[17] evam evan tathāgate।
cittap[r]adūṣaṇād dhetoḥ satvā gacchanti (3v.5)durgatiṃ।"

adhikṣepya māṇavaṣ Ṭaudeyaputro yena bha<ga>vāṃ t<en>opasaṃkrāṃtaḥ, upasaṃkramya bhagavatā [sā]r[dha](ṃ) [saṃmu]khaṃ saṃmodanīyāṁ sarajanī(4r.1)yāṃ[18]

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[1] For *purastān*. Cf. BHSG § 8.46.

[2] Read *bhagavān Śukaṃ*

[3] Second person plural imperative *tha*; see BHSG §26.13.

[4] Unfortunately this interlinear insertion in the margin has lost two akṣaras owing to damage by worms. This reconstruction comes from 6v.3: *eva bhadanta*. Cf. BHSD,. s.v. *eva*.

[5] For *kālaṃ*.

[6] Read *pradūṣitaṃ*.

[7] Read °*dūṣaṇād.*

[8] For *ih' eke*. Cf. CPD, s.v. *eka* [5] "some."

[9] For *bhāṣate*.

[10] Read *sma*.

[11] Metrically read — ∪ ∪ here.

[12] For *vyākārṣīt*. Cf. BHSG §32.49, 56.

[13] For *idānīm*. Cf. BHSG §32.49, 56.

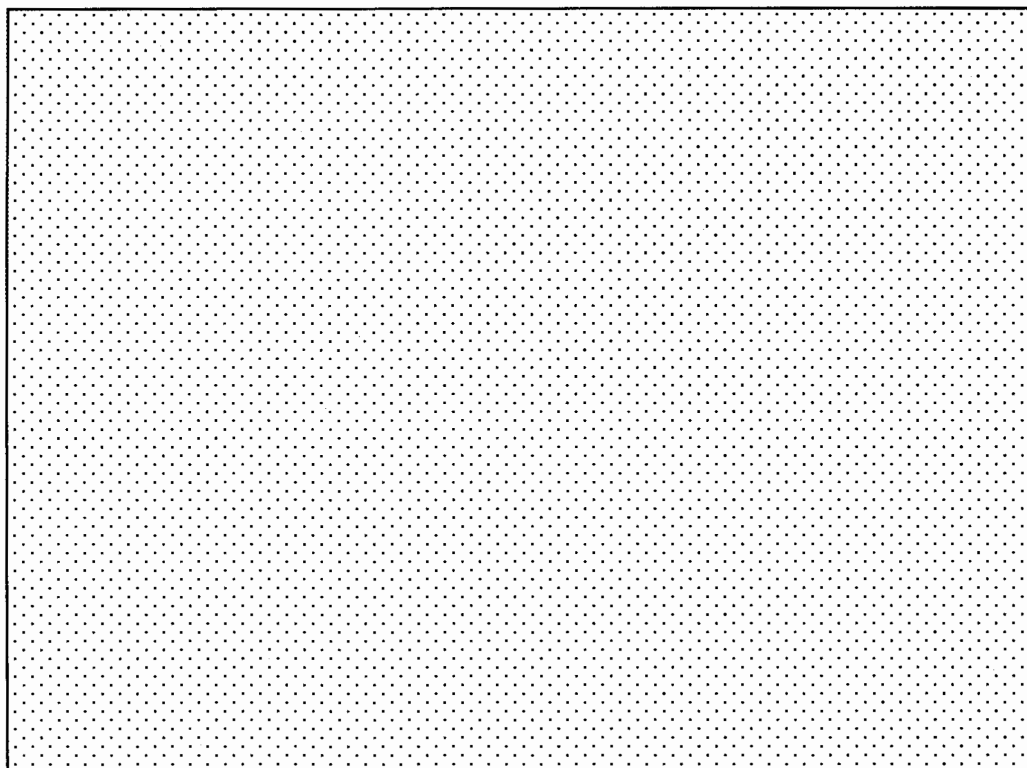
[14] For Ab.,sg.; cf. v.Hinüber, Mittelindisch §304: *-aṃ< -āt*.

[15] Read °*padyeta*. Earlier transciption was °*padyate* and this was corrected insufficiently as °*padyete* instead of *padyeta*.

[16] Cf. BHSD, s.v. *ucita*.

[17] Cf. BHSG §2.64.

[18] Cf. BHSD, s.v. *saṃrajanīya*.



MS[A]: No. 4–20

vividhā[1] kathā[2] <<vya>>tisāryekāntai[3] niṣarṇṇa[4]. ekāntaniṣarṇṇaḥ Śuko māṇavaṣ Ṭaudevaputrau[5] bhagavantam idaṃm[6] eva {t*} vo<ca>t* |

"[āgat](o) [bh](a)vān* G(au)ttam[au] [7]'smāka[ṃ] (4r.2)[ni]veśanaṃ | "

"āgamaṇa māṇava[8] | "

"{māṇava} bhagavat<<ā>> ○G[au]tameṇa saṃkhaḥ kukuraḥ[9] kañcid uktaḥ | "

"ihāhaṁ māṇava pūrvāhṇe nivā<sya> pātracīvaram ā(4r.3)dāya S[r]ā[v]aṣ[ṭ]īṃ piṇḍāya prāvikṣat* | sāva○dāna[10] Śrāvaṣṭīṃ piṇḍāya caran* yena bha{ga}vat atra[11] nivesanaṃ tenopasaṃkrānta, upasaṃkrā(4r.4)mya [d]v[ā]ramule[12] 'vaṣṭhitaḥ | tena khalu puna[13] samaye○na śakhakukuro[14] gonikāstṛtamañcake 'dhirūḍho 'smāntaropadhānāy(ā)[ṃ <<(kāṃ)>>sa{ṃ}pātryā (4r.5)sālimāsodanaṃ[15] paribhuṅkte | adrāṣīt*[16] sakhaḥ kukuro[17] mā(ṃ) dvāramūle 'vaṣṭhitaṃ, dṛṣṭvā ca pu{r}nar bukkati | tam eṇam evaṁ vadā[mi]. '(etad api te śaṅ)(4v.1)kha na da{ya}mayati yad asi{ṃ} bhokārād bukkāram āgataḥ | ' evam ukte śaṃkhakukuro[18] 'bhikhaktaḥ[19] kupitaś caṇḍībhūto 'nāttamaṇā gonikāstṛtāt* pa(r)ya(ṅ)[k](ā)d avatī(r)yy(ā)(4v.2)dhaṣṭā[20] parya(ṅ)kasya dārusyandanīkāyā[21] nikharṇṇaḥ[22] | " ○

"kiṃ puna[23] bhagavān* Gautamaḥ śaṃkhasya kukurasyāsmākaṃ[24] pūrvasyā[25] jāto[26] jānīt[e] | "

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1 For *vividhāṃ*.

2 For *kathāṃ*.

3 For *°sāry' ekānte*.

4 For *niṣarṇṇam*.

5 Read *Taudeya°*.

6 Cf. BHSG §2.64.

7 Read *gauttamo*.

8 For *āgamanaṃ māṇava*.

9 Read *kukkuraḥ*.

10 Read *sāvadānaṃ*.

11 For *°vato 'tra*. Cf. BHSG §4.29.

12 Read *°mūle*. Elsewhere 2r4, 2v4 and 4r5: *°mūle*.

13 For *punar*. Cf. BHSD, s.v. *punā*.

14 Read *śaṃkhakukkuro*.

15 For *°māsaudanaṃ*. Cf. BHSG §3.78.

16 For *adrākṣīt*. Cf. BHSG §2.26.

17 Read *śaṃkhaḥ kukkuro*.

18 Read *°kukkuro*.

19 For *'bhiṣaktaḥ*.

20 For *°dhaṣṭāt*.

21 For *dārusyandanīkāyāṃ*. Cf. BHSG §9.50.

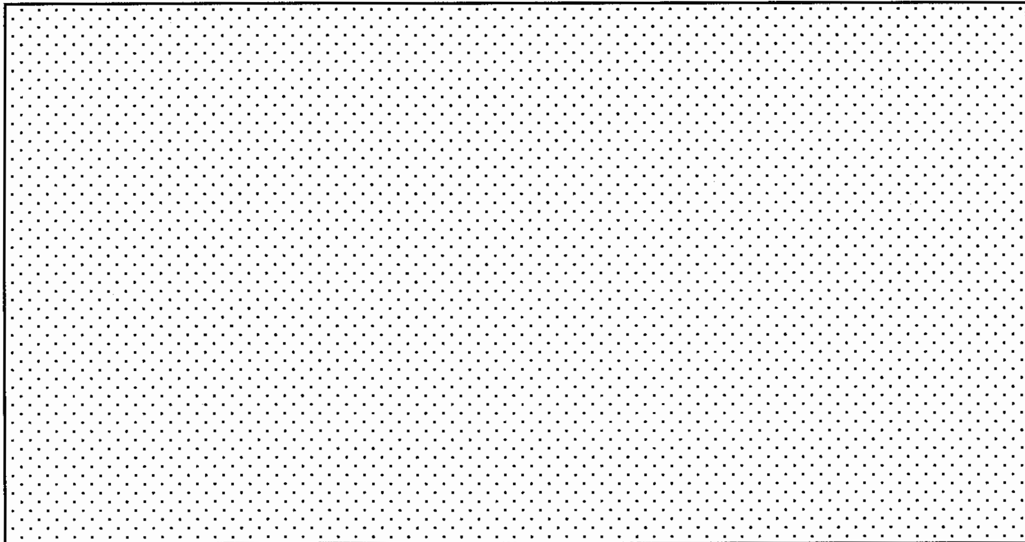
22 For *niṣarṇṇaḥ*. Cf. BHSG §2.26.

23 For *punar*. Cf. BHSD, s.v. *punā*.

24 Read *kukkura°*.

25 Read *pūrvasya*.

26 Read *jātau*.



"alaṁ (4v.3)māṇ(a)v(a) [tiṣṭh]a, mā me tam arṣaṁ[1] pariprākṣīt* | mā ○ te bhavikṣati[2] | āghātaś cākṣāntiś ca cetaso daurmaṇasyaṃ | "

dvi pi ti pi[3] Śuko māṇavaṣ Ṭaudevapu(4v.4)tro[4] bhagavaṃtam etad avocat* |

"<kiṃ> punar bhagavān* Gauttamau ○ 'smākaṃ saṃkhaḥ[5] kukuraṃ[6] purvvikā<<yā>>[7] jāto[8] saṃjānīte |

"alaṃ māṇava tiṣṭha mā me tam arthaṃ parip(r)ākṣī(4v.5)n, mā iheva[9] ca te bhaviṣyaty, ānmātaś[10] cākṣāṃtiś ca cetaso dau(r)maṇasyaṁ | "

anyāthātvaṃ māṇava yāvat trir apy etam artha ṇā.. .. ..

".. .. [h]i māṇava śṛṇu, sādh[u] ca (5r.1)śuṣṭhu ca maṇasikuru, bhāṣiṣye | yaṣ ṭe māṇava pitā Taudeyaḥ{|} sa eṣa kājasya[11] bhedād dhīnāyāṃ śvayonāv upapa[nn]aḥ | "

"kim etad bho Gautama eva(ṃ) bhaviṣy[ati a](5r.2)smākaṃ <<[pi]>>tā ca yonau | istayajña āhitāgnir ucchri○tayū<<pa>>ḥ saṃnīyataṃ[12] kāyasya bhedāt* śubhre brahmaloke upapano[13] bhaviṣyaty āneneva[14] | "

"te māṇa(5r.3)va mānābhimānena pitā Taudeya mahādānapati ○ śvayonāv upapanā 'pitur[15] māṇava yadi me bhāṣita[16] na śraddadhāsi | tena hi tvaṁ māṇa(5r.4)va ye[na sva]kaṃ [ni]vesanaṁ tenopasaṁkrāmaḥ | upa○saṃkrāmya saṁkhaṁ kukuram[17] evaṃ vada | 'saced bhavāta[18] saṁkhaḥ kukuro[19] 'smākaṁ purvikāya[20] (5r.5)jātau pitābhū[21] Taudeyaḥ | adhiroha gavanikāstṛtaṃ[22] paryaṅkam.' adhirokṣyati, adhirūḍhaṃ cainam evaṁ vada[23]. 'saced bhavāṁ{taṁ} saṁkhaḥ kukuro[24] [']smākaṁ (5v.1)purvikāyāṃ jāto[25] pitābhū Taudeyaḥ

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[1] Read *artham.*

[2] For *bhaviṣyati*. Cf BHSG §2.26.

[3] For *dvir api trir api*. Cf BHSG §19.3, Pischel §438; BHSG §4.3, 11, 12; BHSD, s. v. *pi.*

[4] Read *Taudeya°.*

[5] Read *saṃkhaṃ.*

[6] Read *kukkuraṃ.*

[7] For purvvikāyāṃ. Cf. BHSG §9.50.

[8] Read *jātau.* See 4v.2.

[9] For *ih' eva* .

[10] Read *āghātaś.*

[11] Read *kāyasya.* Cf. BHSG §2.34.

[12] Read *saṃnīyate.* Mistranscried *e* and *aṃ.*

[13] Read *upapanno.*

[14] For *ānen' eva.*

[15] Read *upapanāḥ pitur.* Probably a mistranscription of *visarga* and *avagraha.*

[16] For *bhāṣitaṃ.*

[17] Read *kukkuram.*

[18] Read *bhavān.*

[19] Read *kukkuro.*

[20] For *°kāyāṃ*. Cf. BHSG §9.57.

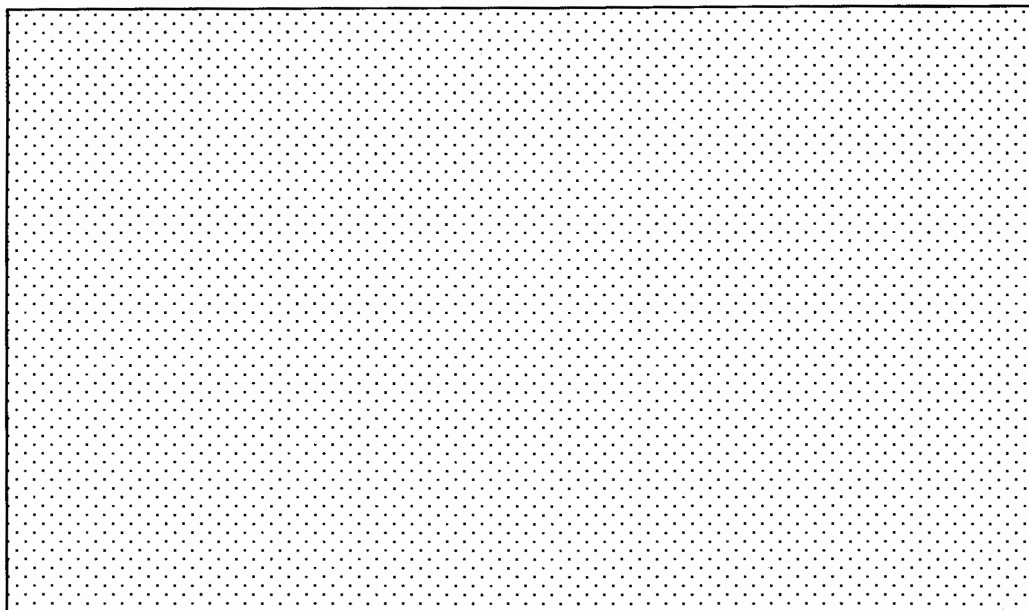
[21] For *pitābhūt*. Cf BHSG §32.107.

[22] Read *gonikāstṛtaṃ.*

[23] Probably the akṣaras *nam evaṁ vada* was rewritten.

[24] Read *kukkuro.*

[25] Read *jātau.*



MS[A]: No. 4–20

[1]paribhūṃjī<ta> bhavān āsmāntaropadhāṇāyāṃ kāsapātryā sālimā<ṃ>sodanaṃ[2].' paribhokṣyate। bhuktavanta[3] cena[m[4] e](vaṃ vada). (5v.2)'saced bha{ga}vāt[5] saṃkhaḥ kukuro[6] 'smākaṃ purvvikā○yā[7] jātau pitābhū[8] Taudeyaḥ। ya[9] te 'smākaṃ maraṇasamaye mama santaṃ svāpateyaṁ nopa(5v3)darśitaṃ tad upadarsaya।' upadasayikṣaṃti[10]।"

a○tha Suko māṇavaṣ Ṭaudevaputro[11] bha{ga}vātā bhā<<kṣi>>tam udgṛhya paryavāpya yena svakaṃ nivesanaṃ (5v.4)[t]e[n]opasaṃkrantaḥ[12], upasaṃkramya saṃkhaḥ[13] kukuram[14] e○tad avocat*।

"saced bha{ga}vāṃ{taṃ} saṃkhaḥ kukuro[15] 'smākaṃ pūrvikāyā[16] jātau pitābhū[17] Taudeya<<ḥ>>, (5v.5)adhiroha gonikāstṛta[18] paryaṅka[19]."

adhirūḍhaṃ cai<<na>>m evam āha।

"sac<<e>>d bha{ga}vā{taṃ}[20] saṃkhaḥ kukuro[21] 'smākaṃ pū<r>vikāyāṃ jātau pitābhū[22] Taudeya[23], paribhuṃ(6r.1)jatu bhavān āsmātaro<pa>dhānāyāṃ kāsapatr<y>ā[24] śālimāṃsodanaṃ[25] paribhuktavān*।

---

[1] There is a dropped sentence in Lévi here, where *pitābhū Taudeyaḥ paribhūṃjī<ta>* was mistakenly confusing with the next line *pitābhū Taudeyaḥ।ya*. Probably the copy he obtained did not have this sentense because of a scribal error.

[2] For *°māṃsaudanaṃ*.

[3] For *bhuktavantaṃ.*

[4] For *c'enam.*

[5] Read *bhavān.*

[6] Read *kukkuro.*

[7] For *purvvikāyāṃ*. Cf. BHSG §9.50.

[8] For *pitābhūt*. Cf BHSG §32.107.

[9] For *yat*. Cf. BHSG §2.98.

[10] For *upadarśayiṣyaṃti.*

[11] Read *Ṭaudeyaputro.*

[12] Read *°krāntaḥ.*

[13] Read *saṃkhaṃ.*

[14] Read *kukkuram.*

[15] Read *kukkuro.*

[16] For *pūrvikāyāṃ.*

[17] For *pitābhūt*. Cf. BHSG §32.107.

[18] For *gonikāstṛtam.*

[19] For *paryaṅkam.*

[20] Read *bhavān.*

[21] Read *kukkuro.*

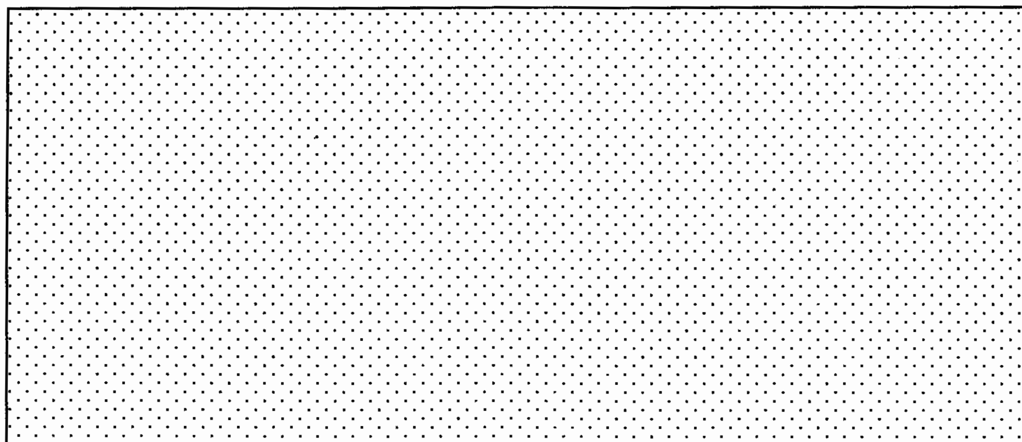
[22] For *pitābhūt*. Cf. BHSG §32.107.

[23] For *Taudeyaḥ.*

[24] For *kāsapatryāṃ*, Cf BHSG §10.124.

[25] For *°māṃsaudanaṃ*.

MS[B]: No. 1–1697



MS[A]: No. 4–20

bhuktanta[1] cainam evaṃm[2] eva-m[3] āha |

"saced bhavā{taṃ}[4] sa<ṃ>khaḥ kukuro[5] 'smākaṃ pūrvi(6r.2)kāyā[6] jātau pitābhū[7] Taudeyaḥ, ya[8] te 'smā◯kaṃ maraṇasamaye mama satuṃ[9] svāpateyaṃ nopada[10]rsi<<taṃ>> tad upadarsaya | "

atha saṃkhaḥ (6r.3)kukuro[11] gonikāstṛtā[12] paryaṅkād avatīrya ◯yenānyatamapurāṇavāsagṛhaṃ tenopasaṁkrāntaḥ | upasa(ṃ)kramya caturu[13] parya<ṃ>kapā(6r.4)dakā[14] po[15]danakharikābhir ava{tī}likhitama◯dhyañ ca mukha{ṃ}tu<n>dakenopajighrati[16] | yataḥ{|} sa Śuko māna<va>ṣ Ṭaudeva[pṛ]traḥ[17] kṛtākṛtasya (6r.5)hiraṃṇyaśuvarṇṇasya catu<<ro>> loha{ṃ}saṃ<<ghā>>ṭār[18] adhiga<ta>vān madhyāc ca sauvarṇṇa daṇḍakamaṇḍalu[19] |

atha Suko māṇavaṣ Ṭaudeyaputraṣ ṭan suvarṇṇa[20] gopayitvā hṛṣṭa(6v.1)tuṣṭodagrapītisomaṇa<sya>jātaḥ[21] | Savastyān[22] niṣkramya <<ye>>na bhagavāṃṣ ṭenopasaṃkrāntaḥ |

tena khalu punaḥ samaye<<na>> bhagavān anekasatāyāṃ bhi<kṣu>parṣadi punaṣ ṭān niṣa(6v.2)rṇṇo dha{ma}rma[23] desayati | adrākṣīd bha<ga>vāṃ{t} Sukaṃ ◯māṇavaṁ Taudeyaputraṃ durata evāgacchantaṃ. dṛṣṭvā ca punar bhikṣūṇ āmantra{r}yati sma |

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1 For *bhuktantañ.*

2 Cf. BHSG §2.64.

3 Cf BHSG §4.59. 5v.5: *adhirūḍhaṃ cai<<na>>m evam āha* |.

4 Read *bhavān.*

5 Read *kukkuro.*

6 For *pūrvikāyāṃ.*

7 For *pitābhūt*. Cf. BHSG §32.107.

8 For *yat*. Cf. BHSG §2.98.

9 Read *santaṃ.*

10 MS[B] starts here (4r.1).

11 Read *kukkuro.*

12 For *gonikāstṛtāt*. Cf. BHSG §8.46.

13 Read *caturaḥ.*

14 Read °*pādakān.* Probably a mistranscription of the consonant *n* and a vowel sign for next akṣara. Correctly °*kān pā*°. See next note.

15 Read *pā*. Because the ligature *n-* from the preceding word attached to the letter *pā* was misunderstood to be a vowel marker for the *pe* akṣara, the combination was read as *po*°.

16 For °*mukhatuṇḍa*°, MS[B]4r2: °*mukhatuṇḍa*°.

17 Read *Ṭaudeyaputraḥ.*

18 Read °*saṃghāṭān.* Probably mistranscried *n=a* and *r=a.*

19 For °*daṇḍakamaṇḍalum.*

20 For *suvarṇṇaṃ.*

21 For °*prīti*°. MS[B] 4r3: *[hṛ]ṣṭa*[21]*tuṣṭodagraprītisaumaṇasya jāto.*

22 Cf. BHSG §10.122.

23 For *dharmaṃ.*

(4r.1)+ + + + + + ...[1] tad upadarśaya | |

atha śaṅkhakukkuro goṇikāstṛtāt paryaṅkād avatīrya yenānya{s}tamapurāṇavāsagṛhan tenopasaṃkrānta, upasaṃkramya catura[2] paryaṅkapādakāt[3] pādana(4r.2)+ + + + + + ..[4]khita[ma]dhyañ ca mukhatuṇḍakeno(pa)jighrati {yatiḥ}. yataḥ (|) Śu○ko māṇavas Taudeya[pu]tro[5] kṛtākṛtasya hiraṇyasuvarṇṇasya caturo lohīsaṃghāṭān adhigatavān madhyā[6] ca sauva(4r.3)+ + ..[7] kamaṇḍalu[8] |

atha Śuko māṇavas Taudeyaputras tan suvarṇṇa[9] gopayitvā ○ [hṛ]ṣṭatuṣṭodagraprītisaumaṇasya jāto Śrāvastyā[10] niṣkramya yena Bhagavāṃs tenopasaṃkrāntas.

tena khalu samaye(4r.4)+ + +[11] vān anekasatāyāṃ bhi<..>kṣuparṣadi purastān niṣarṇṇo dharman deśaya○ti | adrākṣīc Chuka[ṃ] māṇavaṃ Taudeyaputraṃ dūrād evāgacchantan dṛṣṭvā ca puna[12] bhikṣūnām āmantrayate sma | |

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[1] Lévi, relying on his copy, indicates the beginning of MS[B] as *tad upadarśaya* (p. 28, fn. 3), but before these words we can also see two illegible akṣaras, probably read as (*rśitaṃ*).

[2] For *caturaḥ*.

[3] Read °*pādakān*.

[4] Read (*kharikābhir avali*).

[5] Originally °*trau*, the upper vowel sign has been erased.

[6] For *madhyāc*. BHSG §8.46.

[7] Read (*rṇadaṇḍa*).

[8] For °*kamaṇḍalum*.

[9] For *suvarṇaṃ*.

[10] For *Śrāvastyāṃ*.

[11] Read (*na bhaga*).

[12] For *punar*. BHSD s.v. *punā*.

MS[A]: No. 4–20

"pasya(6v.3)tha yūthaṃ[1] bhikṣavaḥ Śukaṃ māṇava[2] Taudeyaputraṃ ○durata evāgacchantaṁ."

"eva[3] bhadanta ।"

"sacet* t-Suko māṇava{sa}ṣ Ṭaudeyaputro 'smiṇa[4] sa<ma>ye (6v.4)kālaṃ kuryāt* yathā bhalo[5] nikhiptaḥ[6] । evaṃ kā○yasya bhedāt* sugatau svargaloke deveṣūpapadyante <<yadiva?>> ।"[7]

athānyatamo bhikṣu [8]tasyaṃ[9] velā(6v.5)yāṃ gā<thāṃ> bhākhate[10] ।

prasannacitta[11] dṛṣṭ<v>aiva e<<ka>>tyam[12] iha pudgala[13] ।
etam arthaṃ vyā<<kā>>ṣīt*[14] sā{tā}ṣṭā bhikṣugaṇāṃtike । ।

idānī[15] gatadoṣo <'>yaṃ kālaṃ kurvvīta māṇavaḥ
(7r.1)upapadyaita[16] deveṣu {ciṃttama} ciṃttam[17] asya prasāditaṃ[18] ।

yathā duritaṃ nikhiptaṃm[19] evam <e>va tathāgate ।
ciṃttaprasādanā[20] hetoḥ satvā gacchaṃnti[21] sadga(7r.2)tiṃ । ।

---

[1] Read *yūyaṃ*. Mistranscried *ya* and *tha*.

[2] For *māṇavaṃ*.

[3] For *evam*. Cf. BHSD, s.v. *2eva*.

[4] Read *'smin*.

[5] Read *bhallo*. MS[B]4r5: *bhallo*.

[6] For *nikṣiptaḥ*. Cf. BHSG §2.26.

[7] Two sentences are omitted, see MS[B].

[8] For *bhikṣus*.

[9] Read *tasyāṃ*.

[10] For *bhāṣate*.

[11] For *prasannacittaṃ*, but metrically ∪ is required.

[12] Cf. BHSG §4.55, 56.

[13] For *pudgalam*.

[14] For *vyākārṣīt*. Cf. BHSG §32.49, 56.

[15] For *idānīṃ*.

[16] For *upapadyeta*. Cf. BHSG §3.69.

[17] Read *cittam*.

[18] The first transcription is *m=aprasyasāditaṃ*. These two akṣaras *pra* and *sya* have numbers 2 and 1 to indicate the order of reading.

[19] For *nikṣiptaṃm*. Cf. BHSG §2.64.

[20] For *°prasādanāt*. The akṣara *pra* is rewritten over the form *°prā°*.

[21] The akṣara *cchaṃ* is rewritten.

"paśyatha yū(4r.5)+ + +[1] vaḥ Śukan māṇava[ṃ] Taudeyaputraṃ dūrata evāgacchantam."

"evam bhaga◯van."

"sacec Chuko māṇavas Taudeyaputrā[2] 'smin samaye kālaṃ kuryād yathā bhallo nikṣip.. .. ..ṃ .. .. .. s.g.[tau][3] sva(4r.6)+ + + ...[4][nt]e.

[5]tathā hy anena mamānti<..>ke cittam prasāditaṃ cittaprasādanā[6] heto[7] bhikṣavaḥ। evam ihaike satvāḥ kāyasya bhedān[8] sugatau svargalo.[e] + + + + + + +[9] (।।)

+ + + + (4v.1) + + +[10] s tasyām v[e]lāyāṃ gāthām bhāṣate ।

> prasannacitta[11] dṛṣṭvaiva[12] ekadyam[13] iha pudgal[a][14] ।
> etam arthaṃ[15] vyākārṣīc chāstā bhikṣugaṇāntike ।।
>
> idānī[16] <gatadoṣo' yaṃ> kālaṅ kurvīta māṇavaḥ ।
> upa[p]. + + + + + + + + + + + + (4v.2) +[17] (।)
>
> + +[18] dūritaṃ nikṣipta evam eva tathāgate ।
> cittaprasādanā[19] hetoḥ satvā ◯ gacchanti saṅgatiṃ[20] ।।

(To be continued)

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[1] Read (*yaṃ bhikṣa*).

[2] For °*putro 'smin*. BHSG §8.24.

[3] Read *nikṣi(ptaḥ । eva)ṃ (kāyasya bhedāt) s(u)g(a)tau*.

[4] Read (*rgaloke deveṣūpapadya*).

[5] From here to the beginning of the verse, MS[B] does not correspond to MS[A]. However, in the parallel context above, MS[A] has the following passage that corresponds to MS[B]: *tathā hy anena «ma»māntike cittaṃ pra«dṛ»ṣitaṃ । cittapradṛṣaṇād dheto evam ih' eke satvāḥ kā[ya]sya bhe(dāt) paraṃ ma*(3v.2)*raṇād apāyadurgatāvīcau narakeṣūpapadyaṃ◯te । athānyatamo bhikṣuṣ ṭasyāṃ velāyāṃ gāthāṃ bhākhate s[a]ma* । (3v.1-2). Unfortunately, the MS[B] folio which might contain this parallel passage is missing.

[6] For °*prasādanād*. BHSG §8.46.

[7] For *hetoḥ*. Cf. BHSG §12.37.

[8] Read *bhedāt*.

[9] Read °*lo(k)e (deveṣūpapadyante)*.

[10] Read (*athānyatamo bhikṣu*).

[11] For °*cittam*. Here, a short vowel is required metrically.

[12] Vowel hiatus. BHSG §4.55-56.

[13] For *ekatyam*.

[14] For *pudgalam*.

[15] See MS[A]. Here, two short vowels are required; thus, read one long vowel as two short vowels.

[16] For *idānīṃ*.

[17] Read *upap(adyeta deveṣu cittam asya prasāditam)*.

[18] Read (*yathā*).

[19] For °*sādanāt*. BHSG §8.46.

[20] MS[A]: *sadgatiṃ*.

Appendix

Descriptions of the Manuscripts

	No.	material	script	folios	lines	size (inch)
MS(A):	4-20	palm-leaf	Nevārī	76	5	11×1 1/2
MS(B):	1-1697	palm-leaf	Nevārī	27	6	12×1 3/8

Orthographic Characteristics

MS[A] is a manuscript with many scribal errors. Not only are characters and words dropped, but entire lines are missing, presumably from the copyist's eyes jumping across the text. Probably for this reason, there are many interlinear insertions. Among these appear to be instances where the scribe has realized his ommission and added the dropped characters under the appropriate space on the line below, which then led to this space being skipped over when the next line was copied.

The following irregularities tentatively listed here are found in MS[A], many of which are common to other manuscripts that have emerged from Nepal.

1.1 Visarga
1.1.1 loss of *visarga* [frequent]
1.1.2 assimilation of *visarga*
[-ḥ t- > -s t- or -ṣ ṭ-]

1.2 Anusvāra
1.2.1 loss of *anusvāra* [frequent, mostly in case of accusative and locative case endings].
1.2.2 *anusvāra* replaces all class nasals (*ṅ*, *ñ*, *ṇ*, *n*, *m*) [frequent].
1.2.3 *anusvāra* insertion.
-ṃm vowel- BHSG §2.64.
-ṃtt for -tt e.g., ciṃtta.
1.2.4 combination of *anusvāra* and *virāma*.
Beside the usual appearance of *anusvāra*, MS[A] also contains a peculiar fom, wherein the *virāma* sign appears under the *anusvāra* in the same space. The combination looks like this: We transliterate it as *ṁ*.

1.3 Consonants
1.3.1 *kṣ* for *ṣy* BHSG §2.26.
bhavikṣati; upadarsayikṣaṃti.
1.3.2 *kh* for *kṣ* BHSG §2.25.
1.3.3 *kh* for *ṣ* BHSG §2.26.
nikharṇṇaḥ; ekha; anīrkhyā.
1.3.4 *g* for *jñ*, and *jñ* for *g*.

gena; alpabhojñā, mahābhojñā.

1.3.5 *j* for *y*, and *y* for *j* BHSG §2.34.
jad; kāja; jathā; pratyāyātaḥ.

1.3.6 *ṇ* for *n*, and *n* for *ṇ* [frequent].

1.3.7 *v* for *y* BHSG §2.31.
taudevaputra.

1.3.8 *ś* for *s* BHSG §2.58.
śuvarṇṇa.

1.3.9 *ṣṭ(h)* for *st(h)* BHSG §2.61.

1.3.10 *s* for *ś* BHSG §2.63.
Proper names *Śaṅkha* and *Śuka* are variously written.
Śuka > Śuka, Suka;
Śaṅkha > Śaṃkha, Śaṁkha, Śakha, Saṃkha, Saṁkha.

1.4 Vowels

1.4.1 short for long, and long for short.
a/ā: sākyāḥ.
i/ī: iśvareṇa; nīyatopapatti.
u/ū: purvva [frequent].
e/ai: upapadyaita.
o/au: todeya°; °māṃsodana.

1.4.2 semivowel for vowel (*va* for *u*).
vaktaḥ; dvaḥprajñā.

1.5 duplication of consonants.

1.5.1 after *r*.
-r gg- ;-r nn-; -r jj-; -rṇṇ-; -rtt-; -r nn-; -rmm-; -ryy-; -rvv-.

1.5.2 miscellaneous.
gauttama [< gautama], śramaṇṇa [< śramaṇa], niṣarṇṇa [< niṣaṇṇa], hiraṃṇya [< hiraṇya].
-tr- > -ttr-.
kku- > ku-.

1.6 loss of final consonant especially before same initial phoneme.
pitābhū taudeyaḥ [< pitābhūt].
ya te [< yat].

2. Sandhi

2.1 adjoining vowels left unchanged with hiatus.
-a e-: dṛṣṭaiva ekatyam [in verse].
-e a-: sūtre ajita°.
-e u-: sūtre uktam.

2.2 external (consonant).
-t ś-(s-) > -t cch-(s-): sacet cchuko, sacet t-suko.
-t voiced: -t b(h)-/g- [unchanged].

3. skipped *akṣara*s and words.
see MS[A] 6v.4.

MS[B]

The orthography of this manuscript is quite proper. Compared to MS[A], there are quite few copying errors.

However we do find the following errors throughout the text:

(1) *anusvāra* assimilates into nasal

e.g. dharman deśayati; śukan mānavaṃ

(2) very few cases where *anusvāra* replaces nasals.

(3) very few examples of double consonants following "*r*", as is commonly found in Nepalese MSS.

(by N. K.)

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年　報

平成 11 年度
(第 3 号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 1999

創価大学・国際仏教学高等研究所
東 京・2000 ・八王子

The International Research Institute for Advanced Buddhology
Soka University

Tokyo · 2000

The *Mahākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (2)[1]: Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

Noriyuki KUDO

Symbols Used:

+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*
< >	omitted *akṣara*
{ }	superfluous *akṣara*
{{ }}	erased *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
◯	punch hole
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
’	*avagraha*
;	*visarga*-like sign, appears as the mark to fill a blank

Abbreviations:

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3)

In addition, commas, periods, and straight quotation marks have been added to the text for convenience of reading.

In the footnotes, all the references, whatever related closely or not, concerning to the prākritic forms or orthographical/sound-oriented mistranscriptions are given.

We must express our thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing us with the microfilms of the MSS and other forms of assistance.

[1] First part is published in the previous issue of this Annual Report: 「Mahākarmavibhaṅga と Karmavibhaṅgopadeśa (1): ネパール国立古文書館所蔵の写本」（辛嶋静志・工藤順之・吹田隆道）『創価大学国際仏教学高等研究所年報』第２号、93-128頁。("*Mahākarmavibhaṅga* and *Karmavibhaṅgopadeśa* (1): Two Original Manuscripts preserved in National Archives of Nepal," by Seishi KARASHIMA, Takamichi FUKITA and Noriyuki KUDO, in *Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 1998*. 1999, pp. 98-128). The present writer would like to express sincere thanks to my senior collaborators, Mr. FUKITA and Prof. Dr. KARASHIMA, for their cooperation in reading these two manuscripts.

MS[A]: No. 4–20

atha Suko[1] māṇavaṣ[2] Ṭaudeyaputro yena Bhaga○vāṣ[3] ṭenopasaṁkrāntaḥ | upasaṃkramya Bhagavatā sārddha[4] saṁmukhaṃ saṃmādanī[5] saraṃjanī[6] (7r.3) vividhā[7] kathā[8] vyatisāyokrānte[9] nikharṇṇaḥ[10]. e○te[11] nikharṇṇaṃ[12] Suko[13] māṇavaṁ{s}[14] Ṭaudeyaputra[15] Bhagavān ida<<m a>>[16]vocat* |

"ka[ñc]it[17] māṇa<<va>> (ta)t tathaivaṁ[18]"

"(7r.4) jath<<ā>>[19] Bhagavatā Gautameṇa[20] saṃkhaḥ kuku<ro>[21] vyā○kṛtaḥ | anya<<d a>>pi tāvad vayaṁ Bhagavantaṁ Gautamaṁ pṛcchema kañcid eva prade(7r.6)śaṁ[22], saced avakāśaṃ kuryāt* praśnavyākaraṇāya" |

"pṛccha māṇava yadyad evā<<ka>><ṃ>kṣasi[23] |"

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[1] For *Śuko*. Cf. BHSG §2.56, 63: *s* for *ś*. Elsewhere in this MS.

[2] For *-st-*. Cf. BHSG §2.61: *ṣṭ* for *st*. Elsewhere in this MS.

[3] For *Bhagavā(ṃ)ṣ*.

[4] For *sārddha(ṃ)*. Cf. BHSG §2.72: drop of *anusvāra*; 8.31-32: *-a* for *-aṃ* [*a*-stem sg.Ac.].

[5] Read *saṃmodanī(ṃ)*. Cf. BHSG §10.55: drop of *anusvāra* [*ī*-stem sg.Ac.].

[6] Cf. BHSD, s.vv. *saṃrañjanīya*, *saṃrajanīya* (Pāli: *sārāṇīya*). See also MS[A]3v.5-4r.1. About this formulaic passage, namely "*upasaṃkramya Bhagavatā sārddhaṃ saṃmukhaṃ saṃmodanīṃ saṃrajanīṃ vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇaḥ*," see BHSD s.v. *saṃmodana*, f. °*nī* (p. 582).

[7] For *vividhā(ṃ)*. Cf. BHSG §9.20-22: drop of *anusvāra* [*ā*-stem sg.Ac.].

[8] For *kathā(ṃ)*. Cf. BHSG §9.20-22: drop of *anusvāra* [*ā*-stem sg.Ac.].

[9] Read *vyatisā(r)yaikānte*.

[10] For *niṣa(r)ṇṇaḥ*. This writing (superfluous addition of *r* mainly before double consonants) is found nearly throughout this MS.

[11] Read *e(kān)te*.

[12] For *niṣa(r)ṇṇaṃ*.

[13] For *Sukaṃ*. Cf. BHSG §8.36: *-o* as *a*-stem, m.sg.Ac. ending.

[14] Analogy of sandhi *-n t-* > *-ṃs t-* or mere mistranscription ?

[15] For *Taudeyaputra(ṃ)*. Cf. BHSG §2.72: drop of *anusvāra*; 8.31-32: *-a* for *-aṃ* [*a*-stem sg.Ac.].

[16] This insertion is given just under the appropriate space on the line below, which results in interruption of the line 4.

[17] Sandhi does not appear.

[18] For *eva*. See BHSD s.v. 2 *eva*. MS[A] omits a passage which consistutes the last half of *Gautama*'s question and the beginning of *Śuka*'s answer, namely, *yathā mayā śaṅkhaḥ kukkuro vyākṛtaḥ. bho Gautama tat tathiva*. This omission is probably due to the copyist's eyes skipping to the next in the text. See MS[B].

[19] For *yathā*. Cf. BHSG §2.34: *j* for *y*. Long vowel sign is added by a later hand.

[20] For *Gautamena*. Cf. BHSG §2.39: *ṇ* for *n*.

[21] Read *kukku(ro)*.

[22] About this phrase, see BHSD s.v. *pradeśa*. This portion is quoted as the sole example (p. 380).

[23] See BHSD, s.v. *ākāṅkṣati*. Here, Edgerton quotes *Laṅk(āvatārasūtra)* 14.19: *yad-yad evākāṅkṣasi ahaṃ te tasya-tathaiva praśnasya vyākaraṇena* (p. 86).

MS[B]: No. 1–1697

(4v.2)atha Suko[1] mā{{va}}[2]ṇavas Taudeyaputro Bhagavāṃs tenopasaṃkrānta, upasa(ṃ)kr. ..[3] + + + + .[ā]rdha[4] sammukhaṃ (4v.3) + + ..nī[5] saṃrajanī[6] vividhāṃ kathāṃ vyatisāryokānte[7] niṣarṇṇaḥ[8]. ekānta○;[9]niṣarṇṇaṃ[10] Sukaṃ māṇavam Taudeyaputraṃ Bhagavānn[11] idam avocat*.

"kaccit* māṇava tat tathaiva yathā mayā śaṅkhakukkuro[12] vyā(4v.4)+ +"

".. bho Gautama tat tathaiva yathā bhavatā Gautamena śaṅkhakukkuro vyā○kṛtaḥ | anyad api tāvad vayam Bha<<ga[13]>>vantaṃ Gautamaṃ pṛcchema kañcid eva pradeśaṃ, saced avakāśaṃ kuryāt prasnasya[14] vyā[ka]..(4v.5)+ +"

"+ + + + ..[15] [ya]dyad eva kāṃkṣasi |"

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[1] For *Śuko*. Cf. BHSG §2.56, 63: *s* for *ś*. Elsewhere in this MS.

[2] Here MS has *-va-* but this *akṣara* is erased by the scribe.

[3] Read *upasa(ṃ)kr(amya)*.

[4] Read *(Bhagavatā s)ārdha(ṃ)*.

[5] Read *(saṃmoda)nī(ṃ)*.

[6] For *saṃrajanī(ṃ)*. See the footnote on this word in MS[A].

[7] Read *vyatisāryaikānte*.

[8] For *niṣa{r}ṇṇaḥ*. This writing (superfluous addition of *r* mainly before double consonants) is found nearly throughout this MS.

[9] This *visarga* is probably a mere sign for filling the blank after the punch hole.

[10] For *niṣa{r}ṇṇaṃ*.

[11] Read *Bhagavān*. Final nasal is mistakenly doubled even after the long vowel.

[12] The word *śaṃkhakukkuro* is a compound or separate words ? If the latter is presumed, the form *śaṃkha* is used for *śaṃkhaḥ* (cf. BHSG §8.22-23). See MS[A].

[13] Inserted from the lower margin. This insertion is made by a later hand because the letter inserted has a number 3 which indicates its line from below and this number is written in Devanāgarī, not in Nevārī.

[14] For *praśnasya*. Cf. BHSG §2.56, 63: *s* for *ś*.

[15] Read *(ṇāya | pṛccha māṇava)*.

MS[A]: No. 4–20

"ko bho Gautame[1] hetu[2], kaḥ[3] (7v.1) pratyayo yenai<<he>>ke[4] satvā alpāyuṣo 'pi, dīrghāyuṣo (')pi, bahvābādhā api[5], anyābādhā api | durvvarṇṇā api, suvarṇṇā a<<pi>>, alpeśākhyā[6] api, maheśā(7v.2)khyā api | nīcakulīnā apy, acce[7]kulīnā ○ api, anādeyavākyā apy, ādiya[8]vākyā api | alpabhojñā[9] api, mahābhojñā[10] api | (7v.3) dvaḥ[11]prajñā api, mahāprajñā api | kasya nu ○ bho Gautama karmaṇo vipākenedaṃ satvānāṃ nānātvaṃ prajñāyāt*[12] |"

"[13] tena hi māṇava śṛ(7v.4)ṇu sādhu ca suṣṭhu ca maṇasikuru bhāṣiṣye | ○ [14]vicitrakarmā suvicitrakleśā vicitracitrā śuvicitradesaṇā |"

yathoktaṁ (7v.5) Bhagavatā Śukasya māṇavasya Taudeya[15]putrasyāsvalāpa[16]nasya māṇavasya |[17]

"(8r.1) karmasvakān ahaṃ māṇava satvān vadāmi, karmadāyādān{a}[18] karmayonī[19]n* karmapratiśaraṇān*, karma māṇava satvān vibhajanti[20] | yad idaṃ hīnot{a}[21]kṛstu[22][madh]ya(8r.1){motta}matāyāṃ ||

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[1] For *Gautama*. BHSG §8.28: ending *-e* as m.sg.V of *a*-stem.

[2] For *hetuḥ*. Cf. BHSG §2.92: drop of *visarga* [*u*-stem sg.N.].

[3] After this, approximately 13 letters' open space, drawn by a slightly curved line to fill that blank.

[4] Read *yenehaike*.

[5] Hiatus. BHSG §4.55.

[6] Original writing is *alpo-* and a long vowel sign attached to the right side of the consonant sign is erased.

[7] Read *ucca-*.

[8] Read *ādeya-*. Cf. BHSG §3.48.

[9] For °*bhogā*. Similarity in pronounciation between *jñ-* and *g(y)-*.

[10] For °*bhogā*. Similarity in pronounciation between *jñ-* and *g(y)-*.

[11] For *duḥ-*.

[12] Read *prajñāyate* (Pass., 3.sg.). Is this an orthographical confusion? (Copyist might read vowel sign *-e* joined to the left side of *t-* as the vowel sign of preceding *y-*, and thus *-yate* might be written as *yāt**.)

[13] Two sentences, "*tatra Bhagavāṃ Śukaṃ māṇavakaṃ Taudeyaputram idam avocat. karmavibhaṅgan te māṇavaka dharmaparyāyaṃ deśayiṣyāmi,*" are omitted, see MS[B].

[14] From here upto the end of this folio, MS[A] does not correspond to MS[B].

[15] Original *-deva-*. Rewritten.

[16] For *asvalāyanasya* [= *aśvalāyanasya*].

[17] After this, approximately 21 letters' open space with a curved line to fill the blank. Probably there might be confusion in manuscript's transmission. MS[B] puts more sentences to connect the conversation: "*evaṃ Bhagavann*" *iti Śuko māṇavas Taudeyaputro Bhagavataḥ pratyaśrauṣīt. Bhagavān idam avocat.*

[18] Read *karmadāyādān.*

[19] Original *-ni-*. Rewritten.

[20] Read *vibhajati.*

[21] Is it an "epenthetic vowel *-a*" (BHSG §3.99-101) ?

[22] For °*utkṛsta*° (= *utkṛṣṭa*). Cf. BHSG §3.57: *u* for *a*; §2.62: *-st-* for *-ṣṭ-*.

MS[B]: No. 1–1697

"ko bho Gautama <<ko[1]>> hetuḥ, ka[2] pratyayo ○ yenehaike satvā alpāyuṣo (')pi, dīrghāyuṣo (')pi, bahvābādhā api[3], alpābādhā api, durvarṇṇā api, suvarṇṇā a(4v.6)+ + + + + + + ..[4] heśākhyā api, nīcakulīnā api[5], uccakulīnā-m[6] api[7], anādeyavākyā api[8], ādeyavākyā api[9], alpabhogā api, mahābhogā api, duṣprajñā api, mahāprajñā api, ka(5r.1)+ + + + + + + + +[10] v[i]pākenedaṃ satvānāṃ nānātvaṃ prajñāyate | |"

tatra Bhagavāṃ[11] Śukaṃ māṇavakaṃ Taudeyaputram idam avocat* | |

"karmavibhaṅgan te māṇavaka dharmaparyāyaṃ deśayiṣyāmi | | tat* śṛṇu sādhu ca suṣṭhu ca (5r.2) + + + + + + + + +[12]"

"eva]ṃ] Bhagavann" iti Śuko māna[13]<va>ko <Tau>deyaputro Bhagavataḥ pra○tyaśauṣīt*[14] | |

Bhagavān idam avocat* | |

"karmasvakān ahaṃ māṇava satvān vadāmi | | karmadāyādā[15] karmayonayaḥ[16] karmma(5r.3)+ + + + + + + +[17] ṇava satvān vibhajati | | yad idaṃ hīnotkṛṣṭamadhyamatā○yāṃ | |

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[1] Inserted from the lower margin. This insertion is made by a later hand because the letter inserted has a number 2 which indicates its line from below and this number is written in Devanāgarī, not in Nevārī.

[2] For *kaḥ*.

[3] Hiatus. BHSG §4.55.

[4] Read (*pi alpeśākhyā api ma*).

[5] Hiatus. BHSG §4.55.

[6] This is *m* as sandhi-consonant. Cf. BHSG §4.59.

[7] Hiatus. BHSG §4.55.

[8] Hiatus. BHSG §4.55.

[9] Hiatus. BHSG §4.55.

[10] Read (*sya nu bho Gautama karmaṇo*).

[11] For *Bhagavān*. Cf. BHSG §2.68.

[12] Read (*manasikuru. bhāṣiṣye |*).

[13] For *-ṇa-*.

[14] For *-śrauṣīt*. Cf. BHSG §2.16: sibilant + *r* > initial single sibilant (As is noted by Edgerton, *śr-* is initial of its root form).

[15] For *karmadāyādā(n)* [pl.Ac.]. BHSG §8.92.

[16] For *karmayonīn* [f.pl.Ac.]. BHSG §10.152-3.

[17] Read (*pratiśaraṇān. karma mā*).

MS[A]: No. 4–20

1[1]. aṣṭi[2] karma[3] alpāyuḥsaṃvat[4]ta○nīyaṁ ।
2. aṣṭi karmma dīrghāyuḥsaṁvra[5]ttanīyaṁ ।
3. aṣṭi karma bahvābādhāsaṁvarttanī(8r.3)yaṃ ।
4. aṣṭi karmma[6] alpābādhāsaṁvarttanīyaṃ ।
5. a○ṣṭi karmma dau<<rva>>lpa[7]saṃvarttanīyaṃ ।
6. aṣṭi karma prāsādikasam*varttanīyaṃ ।
7. aṣṭi karma (8r.4) alpeśākhyā[8]saṃvarttanīyaṁ ।
8. aṣṭi karma maheśā○khyasaṁvarttanīyaṃ ।
9. aṣṭi karma ṇaca[9]kula[10]saṃvarttaṇīyaṁ ।
10. aṣṭi karmma[11] uccakulīn*[12]saṁ(8r.5)varttaṇīyaṁ ।
11. aṣṭi karmma[13] alpabhogasaṃvarttaṇīyaṃ ।
12. aṣṭi karmma mahābhogasaṁvarttaṇīyaṁ ।
13. aṣṭi karmma duḥprajñasa[14]varttaṇīyaṁ ।
14. aṣṭi karmma mahāprajña(8v.1)saṃvarttaṇīyaṃ ।
15. aṣṭi karma ṇarakau[15]papattisaṃvarttaṇīyaṃ ।
16. aṣṭi karmma tiryagyonyupapati[16]saṃvarttaṇīyaṃ ।
17. aṣṭi karmma yamalokopapa<<ti>>saṃvarttaṇīyaṃ ।
18. aṣṭi (8v.2) karmma[17] asuralokopapatisaṃvarttaṇīyaṁ ।
19. a○ṣṭi karmma manukho[18]papatisaṁvarttaṇīyaṁ ।
20. aṣṭi karmma <<kāmāvacara[19]>>devopapatisaṁvarttaṇīyaṁ ।
21. (8v.3) aṣṭi karmma rūpāvacaradevopapatisaṁva○rttaṇīyaṁ ।
22. aṣṭi karmma[20] ārūpāvacara[21]devopapatisaṁvarttaṇīyaṁ ।

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[1] This number corresponds to that given by Lévi[1932] in Roman numerals.
[2] In this MS[A], *asti* is normally written as *aṣṭi*. Cf. BHSG §2.61.
[3] Hiatus. BHSG §4.55.
[4] For *-saṃva(r)ttanīyaṁ*. BHSG §2.17: loss of *r* in triconsonantal cluster.
[5] Read *-v{r}a-*.
[6] Hiatus. BHSG §4.55.
[7] Read *durvarṇṇa-*.
[8] For *alpeśākhya-*. Cf. BHSG §3.5: *ā* for *a*.
[9] Read *ṇīca-* [= *nīca-*].
[10] Original *-lā-*. Long vowel sign is erased.
[11] Hiatus. BHSG §4.55.
[12] Read *uccakula-*.
[13] Hiatus. BHSG §4.55.
[14] For °*sa(ṃ)-*.
[15] For *ṇarako-*. Cf. BHSG §3.78: *au* for *o*.
[16] For *-upapatti-*. Cf. BHSG §2.84. This writing is found elsewhere.
[17] Hiatus. BHSG §4.55.
[18] For *manuṣyo-*. (*ṣyo-* > **ṣo-* > *-kho ?*)
[19] Lévi[1932, p.30, fn.9] writes: A om. *kāmāvacara*. But this word is inserted from the upper margin.
[20] Hiatus. BHSG §4.55.
[21] For *ārūpyāvacara*°. See BHSD, s.vv. *ārūpa* and *ārūpya* (p. 104).

MS[B]: No. 1–1697

tadyathā |

1. asti karmmālpāyu<ḥ>saṃvattanīyaṃ[1] |
2. asti karma dirghāyussaṃvatta{{ya}}nīyaṃ[2] |
3. asti karma bahvābādha[3]samvartta;(5r.4)+ +[4] |
4. asti karma[5] alpābādha[6]samvarttanīyaṃ ||
5. asti karma durvarṇṇasamvartta○nīyaṃ |
6. asti karma prāsādikasaṃvarttanīyaṃ ||
7. asti karma alpeśākhyasaṃvarttanīyaṃ ||
8. asti karma maheśākhya;(5r.5)+ +[7] rttanīyaṃ ||
9. asti karmma nīcakulopapattisamvarttanīyaṃ |
10. asti karma ○ uccakulopapattisaṃvarttanīyaṃ ||
11. asti karma alpabhogasamvarttanīyaṃ ||
12. asti karmma mahābhogasamvarttanīyaṃ <|>
13. (5r.6)+ +[8] [ka]rmma du[ṣ]prajñā[9]samvarttanīyaṃ ||
14. asti karma mahāprajñā[10]samvarttanīyaṃ ||
15. asti karma narakopapa{r}tti[11]samvarttanīyaṃ ||
16. asti karmma tirya{ka}gyonyupapattisaṃvarttanī ..ṃ[12] [|
17. as].i[13] karmma preta[14]loko(5v.1)+ + ..[15] samvarttanīyaṃ |
18. asti karmma[16] asuralokopapa{r}ttisamvartta{{yaṃ}}nīyaṃ ||
19. asti karmma manuṣyopapattisamvarttanīyaṃ ||
20. asti karmma kāmāvaca<<ra>>devopapattis.[m]v. .. + +[17] [||
21. as]t[i] karma rūpāva(5v.2)+ + +[18] vopapattisamvarttanīyaṃ |
22. asti karmma[19] ārūpyāvacaradevopapatti○samvartta[20]nīyaṃ ||

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[1] For °*saṃva(r)ttanīyaṃ*. BHSG §2.17: loss of *r* in triconsonantal cluster.

[2] For °*saṃva(r)ttanīyaṃ*. BHSG §2.17: loss of *r* in triconsonantal cluster.

[3] For *bahvābādhā*°. Cf. BHSG §3.5: *ā* for *a*.

[4] Read (*nīyaṃ*).

[5] Hiatus. BHSG §4.55.

[6] For *alpābādhā*°. Cf. BHSG §3.5: *ā* for *a*.

[7] Read (*saṃva*).

[8] Read (*asti*).

[9] For *duṣprajña*°. Cf. BHSG §3.5: *ā* for *a*.

[10] For *mahāprajña*°. Cf. BHSG §3.5: *ā* for *a*.

[11] Rewritten *rtti* > *tti*.

[12] Read -*(ya)ṃ*.

[13] Read *as(t)i*.

[14] MS[A]8v.1 gives *yama-*.

[15] Read (*papatti*).

[16] Hiatus. BHSG §4.55.

[17] Read °*s(a)mv(arttanīyaṃ)*.

[18] Read *rūpāva(carade)-*.

[19] Hiatus. BHSG §4.55.

[20] Rewritten *rtti* > *rtta*.

MS[A]: No. 4–20

23. aṣṭi karma (8v.4) kṛtaṃ nopacitaṃ I
24. aṣṭi karmmopacittaṃ na kṛ◯taṃ I
25. aṣṭi karmma kṛtam upacitaṃ I
26. aṣṭi karmma naiva kṛtaṃ nopacitaṃ I
27. aṣṭi karmma ye(8v.5)na sa<<ma>>tvāgataḥ[1] put*galo[2] narakeṣūpapannaḥ paripūrṇṇa[3]nairaiyikam[4] āyuḥ kṣa<<pa>>yitvā cya<<va>>ti I
28. aṣṭi karmma yena samaṃnvāgataḥ[5] pudgalo narake(9r.1)ṣūpapannaḥ sārddhanairayikam āyuḥ kṣa<pa>yitvā cyavati I
29. aṣṭi kamma[6] yena samanvāgataḥ pudgalo narakeṣūpapannamātra evaṃ[7] cya<<va>>ti I
30. aṣṭi karmma nīyato[8](9r.2)papatisaṃvarttanīyaṁ I
31. aṣṭi karmma[9] anīya◯to[10]papatisavarttanīyaṁ I
32. aṣṭi karmma desāṃtaravipakṣaṃ[11] I
33. aṣṭi karma ye<na> samanvāgata<<ḥ>> (9r.3) pudgalaḥ pūrvva[12] sukhīto bhūtvā paścāt*[13] duḥkhi◯to bhavati I
34. aṣṭi karma yena samanvāgataḥ pudgalaḥ pūrvva duḥkhito bhūtvā paścād api (9r.4) sukhito bhavati I
35. aṣṭi karmma yena sa<ma>nvāgata◯ḥ pudgalaḥ pūrvvaṁ sukhito bhūtvā paścād api śukhito bhavati I
36. aṣṭi karmma yena sama(9r.5)nvāgataḥ pudgalaḥ pūrvva duḥkhito bhūtvā paścād api duḥkhito bhavati I[14]

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[1] Read *samanvāgataḥ*.

[2] Read *pudgalo*.

[3] Is it a compound or a form of sg.Ac. with the loss of *anusvāra*?

[4] Read °*nairayikam*.

[5] For *samanvāgataḥ*. Cf. BHSG §2.64.

[6] For *ka(r)mma*. BHSG §2.17: loss of *r* in triconsonantal cluster; 2.89: *kamma* for *karma*.

[7] For *eva*. See BHSD, s.v. 2 *eva* (p. 157).

[8] For *niyato*-. BHSG §3.17: *ī* for *i*.

[9] Hiatus. BHSG §4.55.

[10] For *aniyato*-. BHSG §3.17: *ī* for *i*.

[11] BHSD, s.v. *vipakṣam*: "the form is clearly a hyper-Sktism for MIndic (Pali) vipakka = Skt. vipakva, confused with MIndic vipakkha = vipakṣa." (p. 490)

[12] For *pūrvvaṃ*. Cf. BHSG §2.72: drop of *anusvāra*; 8.31-32: -*a* for -*aṃ* [*a*-stem sg.Ac.]. Also 34 and 36.

[13] Sandhi does not appear.

[14] This *daṇḍa* is *visarga* used for *daṇḍa*.

MS[B]: No. 1–1697

24. asti karmma[1] upacitaṃ na kṛtaṃ | |
23. asti karma kṛta[2] nopacitaṃ | |
25. asti karma kṛtaṃ upacitañ ca | |
26. asti (5v.3)+ +[3] [nai]va kṛtaṃ naivopacitaṃ[4] | |
27. asti karmma yena samanvāgataḥ pudgalaḥ nara○keṣv[5] āyuḥ kṣapayitvā narakeṣv evopapadyate[6] | |
28[7].
29. asti karma yena samanvāgataḥ pudgalo narakeṣū[8]papannamātra e(5v.4)+ + + + +[9]
30. + + .. rma[10] tiryagatopapatti [11]samvarttanīyaṃ | |
30. asti karma niya○topapatti[12]samvarttanīyaṃ | |
32. asti karmma deśāntaravipakṣaṃ[13] | |
33. asti karma yena sa{{mva}}manvāgataḥ pudgalaḥ pūrvaṃ su(5v.5)+ + + + + + +[14] ḥkhito bhavati | |
34. asti karmma yena samanvāgataḥ pu○dga{{ta}}laḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati | |
35. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ sukhito (5v.6) + + + + + + + +[15] to bhavati | |
36. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhi<<to>> bhūtvā paścād api duḥkhito bhavati | |

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[1] Sandhi does not appear.

[2] For *kṛta(ṃ)*.

[3] Read *(karma)*.

[4] In this set of phrases, its order in MS[B] differs from MS[A].

[5] MS[A] has *upapannaḥ paripūrṇṇanairaiyikam*.

[6] MS[A] reads *cyavati*.

[7] MS[B] omits the sentence about "half a life-time."

[8] Here probably the scribe's eyes skipped the line.

[9] By analogy from previous sentence in this MS, a possible reading is *e(vopapadyate* |).

[10] Read *(asti ka)rma*.

[11] Is this meant for *niyatopapatti-* ?

[12] Is this meant for *aniyatopapatti-* ?

[13] BHSD, s.v. *vipakṣam*. See the footnote on MS[A].

[14] Read *su(khito bhūtvā paścād du)*.

[15] Read *(bhūtvā paścād api sukhi)*.

MS[A]: No. 4–20

37. aṣṭi karmma yena samanvāgataḥ pudgalaḥ[1] āḍho[2] bhavati matsarī |
38. aṣṭi ka(9v.1)rmma yena samanvāgataḥ paudgalo[3] daridro bhavati tyāgavān* |
39. aṣṭi karmma yena sa<ma>nvāgataḥ pudgala āḍhā[4] bhavati tyāgavān* <<|>>
[39A][5]
41. aṣṭi [p]udgalo yasya karmma (9v.2) kṣīṇaṃ bhavati nāyuḥ <|>
40. aṣṭi pudgalo yasyā◯yuḥ kṣīṇan na karmma |
42. aṣṭi pudgalo yesyāyuḥ[6] karmmāṇi ca kṣīṇāṇi ||
43. aṣṭi pu(9v.3)d[ga]lo yasyāyuḥ kṣīṇaṃ punāni[7] ca |[8]
43a[9]. aṣṭi ◯ pudgalo yasya naivāyuḥ kṣīno[10] bhavati na karmma | api kleśā | kṣīṇāḥ |
44. aṣṭi pu(9v.4)dgalaḥ kāyena sukhī na cintena[11] |
45. aṣṭi pu◯dgala<<ci>>ḥ[12] {|} tena sukhī na kāyena |
46[13].
47. aṣṭi pudgalo naiva cintena[14] sukhī na kāyeṇa |

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[1] Hiatus. BHSG §4.55.

[2] For *āḍh(y)o*.

[3] For *pudgalo*. Cf. BHSG §3.78: *au* for *u*.

[4] For *āḍh(y)o*.

[5] This number with capital letter A is given by me. Here, MS[A] does not have any sentence but Lévi[1932] implies the existence of one more sublect: "*a(sti) k(arma) y(ena) s(samanvāgataḥ) p(udgalaḥ)* [*sic*.]."

[6] Read *yasyāyuḥ*.

[7] Read *puṇyāni*. (Transcriptional error such as *puṇyāni* > **punyāni* > *punāni* ?)

[8] This *daṇḍa* is *visarga* used for *daṇḍa*.

[9] = XLIII bis. (Lévi[1932], p. 75).

[10] For *kṣīnaṃ* (=*kṣīṇaṃ*). Cf. BHSG §8.36: *-o* for n.sg.N.-Ac.

[11] For *cittena*.

[12] The sign indicating this insertion is misplaced. Read *pudgalaḥ* {|} *<ci>>(t)tena*.

[13] MS[A] omits this subject.

[14] For *cittena*.

MS[B]: No. 1–1697

38. asti karmma yena samanvāgataḥ pudgalaḥ[1] draridho[2] bhavati tyāgavān* | |
37. (6r.1)+ + + + + + + + + .. gataḥ[3] pudgalaḥ[4] āḍhyo bhavati matsarī | |
[39A][5]
asti karma yena samanvāgataḥ pudgalaḥ[6] daridro bhavati matsarī | |
39. asti karma yena samanvāgataḥ pudgalaḥ[7] āḍhyo bhavati tyāgavān* | |
41. (6r.2)+ + + + + + + +[8] karma kṣīṇaṃ nāyuḥ |
40. asti pudgalo yasyāyu[9] kṣīṇaṃ na ka◯rma |
42[10].
43. asti pudgalo yasyāyuḥ kṣīṇaṃ[11]
43a. na karmāni ca | |[12] api tu kleśā kṣīṇā bhavanti | |
44. asti pudgalaḥ kāyena sukhi;(6r.3)+ + .[t]e[na][13] | |
45. a[s]t[i] pudgalo yaś cittena sukhī na kāyena[14] | |
46. asti pudgalaḥ ◯ kāyena ca sukhī cittena ca | |
47. asti pudgalau[15] naiva kāyena sukhī na cittena | |

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[1] Sandhi does not appear.

[2] Read *daridro*. Cf. BHSG §2.44 (though a change *dr-* to *ḍh-* is not treated).

[3] Read *(asti karma yena samanvā)gataḥ*.

[4] Sandhi does not appear.

[5] This classification does not appear in MS[A] but Lévi notes it [1932, p.31, fn. 1].

[6] Sandhi does not appear.

[7] Sandhi does not appear.

[8] Read *(asti pudgalo yasya)*.

[9] For *yasyāyuḥ*.

[10] MS[B] omits the sentence about the destruction of both acts and life.

[11] Probably this and next sentences are confused.

[12] Comparing to MS[A], "*na karmāni*" does not correspond to any phrase. It is a possible solution to render this "*na karmāni*" to refer "*na karma*" in 43a.

[13] Read *sukhi(to cit)tena*.

[14] This *akṣara ye* is rewritten but its original letter is not readable.

[15] Read *pudgalo*.

MS[A]: No. 4–20

48. aṣṭi (9v.5) karmma yena samanvāgataḥ pudgalo 'pāyeṣūpapannaḥ{|} aṣṭirūpo[1] bhavati snigdhakāya[2] snigdhacchavi[3] nayanābhirāmo darśanīyaḥ |
49. aṣṭi karmma yena sa(10r.1)manvāgataḥ pudgalaḥ {|} apāyeṣūpapanno duvarṇṇo[4] bhavati rūkṣakāyo ghoradarśaṇaḥ pratikula[5]darśanaḥ |
50. aṣṭi karmma yena sa<ma>nvāgataḥ pudgalo 'pā(10r.2)yeṣūpapanno durganvā[6] bhavati jihmendriyo bha○vaty avyaktendriyaḥ ||
51. daśākusalānāṁ karmmapathānāṁ vipakena[7] dasānāṁ bā(10r.3)[hyāta][8]bhāvānām abhivṛddhir bhavati |
51A[9].
62. dasānu○saṁsā[10] tathāgatacaityāṃjalikarmaṇaḥ |
63[11].
64. dasānusaṁsā[12] chattrapradāṇasya |
65. da(10r.4)sānusaṁsā ghaṃṇṭhā[13]pradānasya |
66. dasā{{va}}nusaṃ○sā vastrapradānasya |
67. dasānusaṁsā {{|}} āsanapradāṇasya |
68. dasānusaṃ[14]sā bhā(10r.5)janapradānasya |
69. dasānusaṁsā bhojaṇapradānasya <<|>>

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[1] Read *abhirūpo*.

[2] For °*kāya(ḥ)*. Cf. BHSG §8.22: drop of *visarga* [-*a* for -*aḥ*, *a*-stem, sg.N.]

[3] For °*cchavi(r)*. Cf. BHSG §10.15: -*i* for -*ir* [*i*-stem, sg.N.]

[4] For *du(r)varṇṇo*.

[5] For *pratikūla*-. Cf. BHSG §3.45-46: *u* for *ū*.

[6] For °*gandhā*. Due to orthographical similarity between *nv* and *ndh*.

[7] For *vipākena*. Cf. BHSG §3.28: *a* for *ā*.

[8] Read *bāhyān(āṃ)*. There are only two *akṣara*s at the beginning of this line. Unfortunately, this leaf is eaten by warm just in the middle of these *akṣaras*. However, second *akṣara* has apparently short vowel *a*.

[9] MS[A] omits another pendant of phrases: *daśānāṃ kuśalānāṃ karmapathānāṃ vipākena daśānāṃ bāhyānāṃ bhāvānāṃ vipattiḥ bhavati* [or *prajñāyate*]. This number with capital letter A is given by me.

[10] For *daśānuśaṃsā(s)*. BHSG §2.63: s for ś: 8.78: -*ā* for -*āḥ* [*a*-stem, pl..N.]

[11] MS[A] omits "*dasānuśaṃsās tathāgatacaityavandanāyāḥ*."

[12] For *daśānuśaṃsā(ś)*. BHSG §2.63: s for ś: 8.78: -*ā* for -*āḥ* [*a*-stem, pl..N.]

[13] Read *ghaṇṭā*-.

[14] Long vowel sign of °*sāṃ*° is erased, so read °*saṃ*°.

MS[B]: No. 1–1697

48. asti karma yena samanvāgataḥ pudgala[1] (6r.4) +[2] pāyeṣūpapannaḥ[3] abhirūpo bhavati snigdhakāyaḥ snigdhacchaviḥ[4] na○yanābhirāmo darśanīyaḥ <|>
49. asti karmma yena samanvāgataḥ pudgalo <'>pāyeṣūpapannaḥ durvarṇṇo bhavati rūkṣakāyo (6r.5) + ra[5]darśanaḥ pratikūladarśanaḥ |
50. asti karma yena samanvāgataḥ pudga○laḥ {|} apāyeṣūpapannaḥ durgandho bhavati {|} jihvendriyo[6] bhavaty avyaktendriyaḥ <|>
51. daśānām akuśalānāṃ karmapathānāṃ (6r.6) + + kena[7] daśānāṃ bāhyānāṃ bhāvānām abhivṛddhiḥ prajñāyate |
51A. daśānāṃ kuśalānāṃ karmapathānāṃ vipākena {|} daśānāṃ bāhyānāṃ bhāvānāṃ vipattiḥ prajñāyate |
62. daśān.s.ṃśā[8] .. ..[ait].āñ[j].lika(6v.1)+ +[9] | |
63. d.śānuśaṃsās[10] tathāgatacaityavandanāyāḥ[11] | |
64. daśānusaṃśāc[12] chatrapradāne[13] |
65. daśānuśaṃśā ghaṇṭha[14]pradāne |
66.[15]
67. daśānuśaṃśā āsanapradāne | |
68. daśānuśaṃśā bhājanaprad[ā] ..[16] [| |]
69. .. + + + ..[17] [bho]jaṇapradā(6v.2)+ +[18]

---

[1] For *pudgala(ḥ)*. Cf. BHSG §8.22: drop of *visarga* [*-a* for *-aḥ*, *a*-stem, sg.N.]

[2] Read (*a*).

[3] Sandhi does not appear.

[4] Sandhi does not appear.

[5] Read *(gho)ra-*.

[6] Read *jihmendriyo*.

[7] Read *(vipā)kena*.

[8] Read *daśān(u)s(a)ṃśā(s)*.

[9] Read *(tathāgatac)ait(y)āñl(a)lika(rmaṇaḥ)*.

[10] Read *d(a)śānuśaṃsās*.

[11] Here °*vandanāyāḥ* takes sg. Genitive case. However, it takes Locative case (sg.) in the openning passage of its commentary portion [30r.6] and Genitive case in the concluding passage [30v.2].

[12] For *daśānuśaṃsāś*.

[13] Rewritten *ai* > *e*. In this enumeration (64-76), MS[B] reads °*pradāne* instead of °*pradānasya*. However, it reads °*pradānasya* in the commentary portion.

[14] Read *ghaṇṭā-*.

[15] MS[B] omits: *daśānuśaṃśā vastrapradānane*.

[16] Read °*pradā(ne)*.

[17] Read (*daśānuśaṃsā*).

[18] Read °*pradā(ne* | |)

MS[A]: No. 4–20

70. dasānusaṁsā yāna[1]pradānasya[2] |
71. dasānusam*sā puti[3]śrayap<r>adāna[sya] |
72. dasānusaṃsā pā(10v.1)laka[4]prahva[5]pradānasya |
[72A][6]
73. dasānusaṃsā mālāpradānasya |
74. dasānusaṃsā muktapuṣpa[7]pradānasya |
75. dasānusaṃsā pradīpapradānasya |
76. .. sānusaṃsā[8] gandha(10v.2)pradānasya |
77. daśānusaṃsā pra<<vra>>jyāyaḥ[9] |
78. daśā◯śaṁsā āraṇya[10]vāse |
79. dasānusaṁsāḥ piṇḍapārtika[tve][11] |
80. dasa vaiśāradyāni <|>

(10v.3) [ayam] uddeśaḥ karmavibhaṅgasya || ◎ ||

---

[1] Lévi[1932, p.31, fn. 13] gives a note: A *daśānuśaṃsopānatpradānasya*. This reading is not acceptable because a consonant sign *y-* has a sharp line in its lower part and, on the other hand, a consonant sign *p-* has a curved line; *akṣara pra-* does not have consonant sign *t-* before it.

[2] Lévi's text reads: °*pradāne* (p. 31).

[3] Read *prati-*.

[4] Read *pānaka-*.

[5] Lévi[1932, p. 31, fn. 14] comments: (évidemment *pānakaphala*°. Cf. le suivant).

[6] Lévi's text reads: *daśānuśaṃsāḥ phalapradāne* (p. 31), basing on MS[B].

[7] This *akṣara -ṣpa-* is rewritten on the original. The latter is not readable.

[8] Read *(da)sānusaṃsā*.

[9] Read *pravrajyāyāḥ*. (Is it a possible form *-*āyaḥ* [*ā*-stem, sg.G.] as is in case of sg.L. ending *-āyaṃ* [BHSG §9.80]?)

[10] For *araṇya*°. Cf. BHSG §3.5: *ā* for *a*.

[11] For *paiṇḍapātikatve*. Cf. BHSG §3.49-50: *i/ī* for *ai*. Lévi[1932, p. 32, fn.2]: A *piṇḍapātrikaraṇe*.

MS[B]: No. 1–1697

70. +[1] [śā]nuśaṃśā yānapradāne | |
71. daśānuśaṃśā pratiśrayapradāne |
72. daśānu◯śaṃśāḥ pānakapradāne | |
[72A] daśānuśaṃśā hala[2]pradāne |
73. daśānuśaṃśā mālāpradāne | |
74. daśānuśaṃśā muktapuṣpapradā(6v.3)+ +[3]
75. [da]śānuśaṃśā dvīpa[4]pradāne | |
76. daśānuśaṃśā ganvapradāne | |
[76A] daśānuśaṃśā ◯ dhūpa[5]pradāne | |
77. daśānuśaṃśā[6] pravrajyāyāḥ | |
78. daśānuśaṃśā araṇyavāse | |
79. daśānuśaṃśā[7] paiṇḍapātikatve <| |>
80. daśa vaiśāradyā(6v.4)+[8]

+ + [m] .d.eśaḥ[9] karmavibhaṅgasya dharmaparyāyasya[10] | | | |

(To be continued)

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[1] Read *(da)*.

[2] For *phala*-. Cf. BHSG §2.35: *h* for aspirate stop.

[3] Read °*pradā(ne* | |)

[4] For *dīpa*-. As for the discussion about *dīpa* and *dvīpa*, see, for examples, John Brough ed., *The Gāndhārī Dharmapada*, Oxford, 1962, pp. 209-211 and Genjun H. Sasaki, *A Study of Abhidharma Philosophy*, Tokyo, 1958, pp. 594-603. (佐々木現順『阿毘達磨思想研究』、清水弘文堂、東京。第七章「プラクリットの正当な古典梵語化— dīpa と dvīpa —」).

[5] *dhūpa*: incence, perfume. This subject is not treated later. Lévi[1932, p. 32, fn.1]: B add. *daśānuśaṃsā dhūpapradāne*.

[6] For *daśānuśaṃśā(ḥ)*.

[7] For *daśānuśaṃśā(ḥ)*.

[8] Read *(ni* | |)

[9] Read *(aya)m (u)d(d)eśaḥ*.

[10] MS[A] omits this word.

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年報

平成12年度
(第4号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2000

創価大学・国際仏教学高等研究所
東 京・2001・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2001

The *Mahākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (3)[*]: Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

Noriyuki Kudo

Symbols used:

+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*
< >	omitted *akṣara*
{ }	superfluous *akṣara*
{{ }}	erased *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
’	*avagraha*
;	*visarga*-like sign to fulfill a blank, mostly at the end of line or before a punch hole

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3).

In addition, quotations marks — straight or not — have been added to the text for convenience of reading, especially in case of the coversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the prākritic forms or orthographical/sound-oriented mistranscriptions are given. Biblioghraphical references which seem to be parallel to the quotations in the text are also given in the footnotes but their reading will be taken into a consideration at the next stage of a critical revision.

[*] The present writer must express his thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing him with the microfilms of the MSS and other forms of assistance.

MS[A]: No. 4–20

1. ta○tra katamaṁ karmmālpāyuḥsaṁvarttanīyaṁ | | ucyate |

prāna[1]tipātaḥ <|> prānāti;(10v.4)sya[2] samanumo<<da>>ṇaṁ | prāṇātipātasya varṇṇa○vāditā | aṁitramar<aṇ>ābhinandanaṁ | amitramaraṇasya samādāpanaṁ | amitra(10v.5)maraṇavarṇavāditā[3] | garbhasātanaṁ | garbhasātanasya varṇṇavāditā | ṣṭhaṇḍila[4]pratiṣṭhāpanaṁ {|} yetra[5] bahava[6] prāṇinī[7] ghātyante {|} mahiṣapaśuśū(11r.1)karakukkuṭādayas tasya yajñapravarttakasya putrā[8] pautrāś cānyeś[9] ca janāḥ phalārtheṇo[10] bhayabhītāś cānuvṛttiṃ ku(r)vānāḥ satvā[11] nirghātaya ..i[12];

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[1] For *prāṇā°*. Interchange between *n*- and *ṇ*- is found elsewhere in this MS. Hereinafter, this type of oprthography will not be mentioned.

[2] Read *prānāti(pāta)sya.*

[3] Read *amitramaraṇa(sya) varṇṇavāditā.*

[4] *ṣṭh*- for *sth*-. Cf. BHSG §2.61. Consonant cluster -*s t(h)*-, whether it appears in case of one word or in case of the external sandhi, is written as -*ṣ ṭ(h)*- elsewhere in this MS. Hereinafter, this type of oprthography will not be mentioned.

[5] For *yatra.*

[6] For *bahava(ḥ).*

[7] Read *prānino* (= *prāṇino*).

[8] For *putrā(ḥ).*

[9] Read *cānye.*

[10] For *phalārthino*. Cf. BHSG §3.59: *e* for *ĭ*. However, in this case, this happens not due to the metrical reason but to a mere scribal error: the vowel sign -*i* is usually attached to the left side of the base letter and the sign -*e* (which is attached to *akṣara th*-, in this case) is also placed on the left side (but with slightly curved line).

[11] For *sa(t)tvā(n).* [m.pl.Ac.] BHSG §8.92. The word *sattva* is normally written as *satva* in this MS. No further note, except a reconstruction, will be given hereinafter.

[12] Read *nirghātaya(nt)i.*

MS[B]: No. 1-1697

1. tatra kataman[1] ka○rma {yad} ālpāyuḥsaṃvarttanīya[2] I I ucyate I I

prāṇātipātikaḥ <I> prāṇātipātasyānumodanāt <I> prāṇātipāte varṇṇavādi(6v.5) + + + + + + +[3] bh[i]nandanaṃ <I> [4]amitramaraṇasya varṇṇavāditā I garbhaśāta○naṃ[5] varṇṇavāditā I sthaṇḍilapratiṣṭhāpanaṃ yatra bahavaḥ prāṇino mahiṣapaśuśūkarakukkuṭādayo ghātyante tasya;(6v.6) + + + + + + + +[6] trāś cānye ca janāḥ phalārthino bhayabhītāś cānuvṛttiḥ[7] kurvanti I satvāni ca ghātayanti I

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[1] For *katamaṃ*.

[2] For °*saṃvarttanīya(m)*.

[3] Read (*tā* I *amitramaraṇā*).

[4] Before this, one phrase "*amitramaraṇasya samādāpanam*" which is found in MS[A] is omitted.

[5] Here is also a confusion. Add (*garbhaśātanasya*) as found in MS[A].

[6] Read (*yajñapravartakasya pu*).

[7] Read *cānuvṛttiṃ*.

MS[A]: No. 4–20

a) (11r.2) [yathā] Kāsmīrāyāṁ[1] mahānagare[2] bhikṣuḥ ki;◯lārhann anyatramasmin*[3] gṛhadvāre tiṣṭhati | tasya gṛhasya pārśvana[4] rājapathas ṭe;(11r.3)na paśu[5] ravamāno nīyaṁte[6] |

sa bhikṣu[7] taṃ dṛṣṭvā ◯

"hāhā dhik kaṣṭam" iti vadati |

puruṣaḥ pṛcchaty

"ārya kim ayaṁ dhik kaṣṭaśabdam" iti |[8]

---

[1] For *Kāśmīrāyāṃ*. Though Lévi reads this MS[A] as *Karmārāyām* in his footnote 11, p. 32, the ligature *smī* is clear.

[2] For *mahānagaryām*. [f.sg.L.] Cf. BHSG §6.15-17: "one gender agreeing with nouns of another."

[3] For *anyatarasmin* or *anyatamasmin*. BHSD s.v. *anyatara*. It says: "as equivalent of Skt. *anyatama* (which is also used in BHS in the same way, notably in *Divy* and Av)" [p. 41].

[4] Read *pārśvena*. A careless mistake by the scribe.

[5] For *paśū*. The form *paśu* shows a drop of *visarga* without the lenghtening of a preceding short vowel (cf. BHSG §3.44) or it itself is m.sg.N. form ? Cf. BHSG §12.13: m.sg.N. form of *u*-stem.

[6] For *nīyate* [3rd.sg.]. Cf. BHSG §25.30.

[7] For *bhikṣu(ḥ)*.

[8] This *daṇḍa* is written on the right margin of this side.

MS[B]: No. 1-1697

a) yathā Kāśmīrāyāṃ mahānagaryāṃ bhikṣu[1] kilārhan sarvānyatarasmin gṛhadvāre sthitaḥ <|> tas[yai](7r.1) + + + + + + + +[2] vamāno nīyate |
sa bhikṣus taṃ dṛṣṭvā {|} āha |
"hā dhik* kaṣṭam" iti ||
puruṣās taṃ pṛcchanti |
"ārya kim ayaṃ "hā dhik* kaṣṭam" iti śabdaḥ |"

---

[1] For *bhikṣu(ḥ)*.

[2] It is impossible to have such a long passage here as is found in MS[A]: (*gṛhasya pārśvena rājapathas tena paśū ra*).

MS[A]: No. 4–20

(11r.4) sa āha I

"na vaktavyaṃm[1] etad aśrāddhānāṁ I kāryā{ṃ};○rthan[2] tu bravīmi I ya eṣa paśṛvamāṇo[3] nīyate I anena purā iśvareṇa[4] bhūtvā ṣṭha(11r.5)ṇḍilaṃ putiṣṭhāpitaṁ[5] I sāvatsarikaś[6] ca paśujajñaḥ[7] pravarttitaḥ I tatrānena bahavaḥ {I} dhasavo[8] ghātitāḥ I maraṇakāle ca putrāṇ āhū(11v.1)yāha I "patrā[9] yady asti mayi snehaḥ I ya eṣa mayā sāṃvatsarikaḥ paśujajñaḥ[10] pravarttitaḥ I eṣa mayi kālagate 'nupravarttavya" iti I pu(11v.2)trais "tathāṣtv" iti putraśrutaṁ[11] I sa kālagata○ṣ ṭena mohajena prāṇātipāte<<na>> samanvāgataḥ svagṛhe paśu[12] pratyāyātaḥ[13] I sa jā(11v.3)tau jātau ghātyate I adhunā[14] ekaṣaṣṭitamaṃ ○ nīyate I"

atha sa bhikṣuṣ taṁ paśuṃ karuṇāyamāṇa āha I

"svayam eva te thaṇḍalaḥ[15] (11v.4) kṛtaḥ[16] svayam eva yajñaḥ pravarttitaḥ I bahava○ḥ paśva ghātitāḥ I ki[17] ravase sarvvaṁ nirthakaṃ[18] I"

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[1] For *vaktavyam*. Cf. BHSG §2.64.

[2] Read *kāryārthaṃ*.

[3] Read *paśū ravamāno*. Vowel sign *-ū* is confused with *-ṛ* (cf. BHSG §3.93: *ṛ* for *ū*) and initial *ra* of the succeeding word is lost?

[4] For *īśvareṇa*. Cf. BHSG §3.38: *i* for *ī* before a consonant cluster.

[5] Read *prati°*. Orthological confusion between *pra-* and *pu-*.

[6] For *sā(ṃ)vatsarikaś*.

[7] For *°yajñaḥ*. BHSG §2.34: *j* for *y*.

[8] Read *paśavo*. This *akṣara pa-* is probably mistranscripted into *dha-*.

[9] Read *putrā(ḥ)*. A mere scribal mistake.

[10] For *°yajñaḥ*. BHSG §2.34: *y* for *j*.

[11] Read *pratiśrutaṁ*. A mere confusion due to the repeated appearance of the word *putra-*.

[12] For *paśu(ḥ)*.

[13] For *pratyājātaḥ*. BHSG §2.34: *y* for *j*.

[14] Hiatus remains.

[15] For *(s)thaṇḍila(ṃ)*. BHSG §2.12: *th* for *sth*.

[16] For *kṛtam*. Is this phrase "*(s)thaṇḍalaḥ kṛtaḥ*," which takes m.sg.N. ending, intentionally synchornized with next phrase "*yajñaḥ pravarttitaḥ*"? The order of short and long vowels in this set agree each other: ◡ ◡ — ◡ — — ◡ — ◡ ◡.

[17] For *ki(ṃ)*. Cf. BHSG §21.12: *ki* for *kiṃ*.

[18] For *ni(ra)rthakaṃ*.

sa āha | |

"na vaktavyam etad aśrāddhānāṃ kāryā(7r.2) + + + + + ..[1] [e]ṣa paś[ū] ravamāṇo nīyate | anena purā vaṇigīśvare◯ṇa bhūtvā sthaṇḍilaṃ pratiṣṭhāpitaṃ | samvatsarika[2] {sā} paśuṃ yajñaḥ pravarttitaḥ tatrānena bahavaḥ pasavo[3] ghātitāḥ (7r.3) + + +[4] [k]āle [p]u[t]rān āhūya, āha | | "putrā yady asti mayi sneha[5]ya eṣa ma◯yāsamvatsarika[6] paśuyajñaḥ pravarttitaḥ | eṣa mayi kālagate[7] anupravarttayitavya[8]" iti <|> putrais "tathāstv" i;(7r.4) + +[9] tiśrutaṃ | | sa kālagatas tena mohajena prāṇātipātena samanvāga◯taḥ sve gṛhe paśuṣu pratyājātaḥ | sa tatra jātau jātau ghātyate[10] idaṃ tv ekaṣaṣṭitama[11] vāram upa nīyata" iti |

(7r.5) + +[12] sa bhikṣus taṃ paśuṃ karuṇāya{{na}}māṇa āha | |

"svayam eva te sthaṇḍi◯laṃ kṛtaṃ svayam eva {{|}} yajñaṃ pravarttitaṃ[13] bahava[14] paśavaś ca ghātitā[15] ki[16] ravase sarvam idaṃ nirarthakaṃ |"

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[1] Read (*rthaṃ tu bravīmi | ya*).

[2] Read *sāmvatsarika(ḥ)*.

[3] For *paśavo*.

[4] Read (*maraṇa*).

[5] For *sneho*. Cf. BHSG §8.22: -*a* for sg.N. ending.

[6] Read *sāmvatsarika(ḥ)*.

[7] Hiatus remains.

[8] Original written:°*pravarttiyitavya*, and then a vowel sign -*i* of *tti*- is erased.

[9] Read (*ti pra*).

[10] Hiatus remains.

[11] For *ekaṣaṣṭitama(m)*.

[12] Read (*atha*).

[13] Read *yajñaḥ pravarttitaḥ*. This neuter ending is used throughout these two phrases while MS[A] takes mascline ending.

[14] For *bahava(ḥ)*. Cf. BHSG §12.49: -*ava* for pl.N. of *u*-stem (but only in verse).

[15] For *ghātitā(ḥ)*. Cf. BHSG §8.78: -*ā* for pl.N. of *a*-stem.

[16] For *ki(ṃ)*. Cf. BHSG §21.12: *ki* for *kiṃ*.

MS[A]: No. 4–20

b) yata evaṁvidhaṃ ṣṭhaṇḍi[1]laḥ[2] pra;(11v.5)tiṣṭhāpanaṁ I tathā yuddhadarśaṇaṃ I yatra bahavaḥ satvā ghātyante hastyaśvamahiṣādayaḥ I yuddhapratibaddhānāṃ ca śastrāṇām abhinandanam* II[3]

c) (12r.1) yathā coktaṃ Bhagavatā Vaisālyāṃ {sa}Kalikāsūtre[4] I prāṇātipāta Ānanda āsevito[5] bhāvitau[6] bahulīkṛto niraya[7]saṃvarttaṇīyo (')pi bha(12r.2)vati I tirjag[8]yonisaṃvarttanīyo (')pi bha○vati I pretaviṣaya<saṃ>varttanīyo (')pi bhavati I yaḥ sarvvālpaprānātipātasya (12r.3) vipākaṃḥ[9] {I} sa manuṣyabhūtasya sataḥ {I} a○lpāyuḥsa(ṃ)varttanīyo (')pi bhavati I

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[1] Originally written: *-ṇḍī-*. Rewritten.

[2] Read *sthaṇḍilaṃ* or *sthaṇḍila-*.

[3] This double *daṇḍa* is written on the right side margin.

[4] Read *{sa}Kālikasūtre*? Is this title confused with Kokālika? If this emended title is correct, it corresponds to the *AN* V.164-169 [a story of monk Kālaka (x.87)] (Ed. by E. Hardy, 1900 [rp. 1979]); Ch. *Zhōngāhánjīng* 『中阿含經』巻二十三「黒比丘經」(*Hēibǐqiūjīng*), tr. by 瞿曇僧伽提婆 (Gautama Saṃghadeva) [397-398 CE.], T. No. 26 (94), vol. 1, 576a16-577b1. However, since the motif of the story of the *AN* (also of the Ch.) is "disputation (*adhikaraṇa*)," its content does not become parallel to the MKV.

The passage narrated below is a typical phrase which prescribes the results caused by a murder: *AN* IV. 247 (ed. by E. Hardy, 1899 [rp. 1979]. Ref. given by Lévi [1932], p. 33, fn. 6): *pāṇātipāto bhikkhave āsevito bhāvito bahulīkato nirayasaṃvarttaniko tiracchānayonisaṃvarttaniko pittivisayasaṃvattaniko yo sabbalahuso pāṇātipātassa vipāko manussabhūtassa appāyasaṃvattaniko hoti*; *Jātaka* No. 55 Pañcavudhajātaka, I. 275 (ed. by V.Fausbøll, 1887 [rp. 1990]): *pāṇātipātakammaṃ nāma niraye tiracchānayoniyaṃ pettivisaye asurakāye ca nibbatteti, manussesu nibbattaṭṭhāne appāyukasaṃvattanikaṃ hotīti*. See also the *Kathāvatthu* XXII.7 (Vols. I+II, p. 618, ed. by A.C. Taylor, 1894-97 [rp. 1979]) wherein above passage of the *AN* is qouted. In the texts of the Sectarian Buddhism, for example, the *Abhidharmakośabhāṣya* refers to "result of murder" as follows: *sarve 'dhipatiniṣyandavipākaphaladā matāḥ* I [IV, 85ab] *akuśalais tāvat sarvair evāsevitabhāvitabahulīkṛtaiḥ narakeṣūpapadyate* (almost same comment is given in the *Abhidharmadīpa* with *Vibhāṣāprabhāvṛtti*, ed. by Padmanabh S. Jaini, Tibetan Sanskrit Works Series Vol. IV, K.P. Jayaswal Research Institute, 1977, p. 177). La Vallée Poussin gives further references on this phrase (*L'Abhidharmakośa de Vasubandhu*, Mélanges Chinois et Bouddhique Vol. XVI, tome III, p. 186, fn. 3).

[5] Lévi's text reads "*sevito*" but, as stated in the previous note, it should be read as it is in the MS.

[6] For *bhāvito*. A mere careless mistake.

[7] Lévi [1932], p. 33, footnote 7: A *naraka°*. This reading is wrong.

[8] For *tiryag°*. BHSG §2.34: *y* for *j*.

[9] For *vipākaḥ*.

MS[B]: No. 1–1697

b) ya[1] evaṃvidhaṃ sthaṇḍi(7r.6) + + + ..[2] ṣṭhāpanaṃ tathā yuddhadarśaṇaṃ | yatra bahavaḥ satvā ghātyante hastyaśvamaṇuṣyādaya[3] yuddhapratibaddhānāñ ca śastrām[4] abhinanda(na)ṃ ||

c) yathā coktaṃ Bhagavatā Vaiśālyāṃ Kā[l]ikā .. ..[5] <|> .[ā]ṇātipāta[6] Ā(7v.1) + .āśevito[7] bahulīkṛto[8] narakasaṃvarttanīyo bhavati | tiryaggati[9]saṃvarttanīyo (')pi[10] yasmād alpaprāṇātipātasya vipāko manuṣyabhūtasya alpāyuḥsaṃva(r)ttanī[y]o [bh]. .. ..[11] [||]

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[1] Read *ya(thā)*.

[2] Read *(lasya prati)*.

[3] Read °*ādayo*. Cf. BHSG §10.154: -*aya* for pl. N. of *i*-stem (but only in verse).

[4] Read *śastrā(ṇā)m*.

[5] Read *Kālika(sūtre)*.

[6] Read *(pr)āṇātipāta*.

[7] Read *Ā(nand)āsevito*.

[8] After this, add *bhāvito*. See the footnote 4 on MS[A].

[9] Originally written: *gatā*, then vowel sign is corrected to *gati*.

[10] After this sentence, one more phrase "*(bhavati |) pretaviṣayasaṃvartanīyo 'pi bhavati |*" is omitted.

[11] Read *bh(avati)*.

d) tathā daśādīnavā Nandikasūtre[1] uktāḥ prā(12r.4)nātipātasya ||

idaṃ karmma[2] alpāyuḥ◯sa(ṃ)vartta<nī>yaṃ || ◎ ||

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[1] This *sūtra*, as is noted by Lévi ([1932], p.33, fn. 12), seems to survive neither in Sanskrit nor in Chinese translation. Its Tibetan translation (?) alone is available (see the French translation of it, Léon Feer, "Fragments Extraits du Kandjour," in *Annales du Musée Guimet*, Tome V, pp. 244-245). Although we do not have any complete Sanskrit or Chinese text of this *sūtra*, there is a qoutation in the *Dàzhìdùlùn* 『大智度論』 wherein the Buddha told "ten evil results of murder" to a layman Nandika (Nántíjiā, 難提迦): 「如佛語難提迦優婆塞。殺生有十罪。何等為十。一者心常懷毒世世不絶。二者衆生憎惡眼不喜見。三者常懷惡念思惟惡事。四者衆生畏之如見蛇虎。五者睡時心怖覺亦不安。六者常有惡夢。七者命終之時／狂怖惡死。八者種短命業因縁。九者身壞命終墮泥梨中。十者若出為人常當短命。」 (T. No. 1509, vol. 25, 155c13-19). As for the translation of above passage and other references, see Lamotte, *Mppś* [*Le Traité de la Grande Vertu du Sagesse De Nāgārjuna* (*Mahāprajñāpāramitāśāstra*)], tome III, pp. 792-793 and a footnote 1 of p. 792. (This passage is also qouted by two other chinese texts mentioning its source as the *Dàzhìdùlùn*: the *Fànwǎngjīng Púsàjièběn Shū* 『梵網經菩薩戒本疏』第一, by 法藏 Hōzō, T. No. 1813, vol. 40, 611c27-612a5; the *Quànfāpútíxīnjí* 『勸發菩提心集』巻中, by 慧沼 Eshō, T. No. 1862, vol. 45, 384c16-23). At this point, the present writer would like to express his thanks to Mr. Hsiao Chenkuo (蕭鎮國) who kindly allows to use his "Taisho Tripiṭaka CD-Rom" (inputted on the base of the first edition of the Taisho Tripiṭaka, vols. 1-55 + 85. Big5, CJK). References in the *Taisho Tripiṭika* are found by searching on his CD-Rom.

In the Turfan mauscripts collection, a part of fragment is identified as the *Nandikasūtra* although it has only a beginning portion of this *sūtra* (Kat.-Nr. 162 [K 446 (TIII MQR)], aR4-9). In SHT I (1965), only its description is given whereas its transliteration is supplied in SHT IV (1980) , pp. 99-100. This text, according to the informataion in SHT I (p. 92, note 4), corresponds to the Ch. *Záāhánjīng* 『雜阿含經』巻三十, tr. by 求那跋陀羅 Guṇabhadra, 435-443 CE., T. No. 99 (855), vol. 2, 217c18-218a8; Pāli *SN*, Nandiya, V. 397-8 (ed. by Feer, PTS, 1898 [rp. 1976]). Unfortunately, these does not correspond to the MKV nor to above quotation in the *Dazhi du lun* since there is no story about "ten results of the murder."

We have different story related to Nandika. It is included in the *Sthaviragāthā* (ed. by H.Bechert, *BBV* [*Bruchstücke buddhistischer Versammlungen aus zentralasiatischen Sanskrithandschriften, 1. Die Anavataptagāthā und die Sthaviragāthā*], 1961, pp. 136-138). Its Chinese parallels, as shown by Bechert, are the *Fówǔbǎidìzǐzìshuōběnqǐjīng* 『佛五百弟子自說本起経』, tr. by 竺法護 (Dharmarakṣa), T. No. 199, vol. 4, 193a13-b8 and the *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì* 『根本説一切有部毘奈耶藥事』, tr. by 義淨 (Yìjìng), T. No. 1448, vol. 24, 81b4-28. The name Nandika is translated in the former as "Nántuó 難陀" (*Nanda) and in the latter "Yǒuxǐ 有喜." This story of Nanda/Nandika does not correspond to our MKV. For the details, see above *BBV*.

[2] Hiatus remains.

MS[B]: No. 1–1697

d) [t]. thā[1] daśādīnavā(7v.2) + .. kasūtre[2] ukta[3] {|} prāṇātipātasya <|>

idaṃ karma[4] alpāyuḥsamvarttanīyaṃ ○ || ||

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[1] Read *t(a)thā*.

[2] Read *(Nandi)kasūtre*. Hiatus remains.

[3] Read *uktāḥ*. Cf. BHSG §8.79 but this phenomenon is concerned to "mainly in verses m.c., metrical shortening of the preceding."

[4] Hiatus remains.

MS[A]: No. 4–20

2. tatra katamaṁ karmma dī(r)ghāyuḥ{|}sa(ṃ)varttanīyaṁ | ucyate |[1]

(12r.5) prāṇātipātanivṛrttis[2] tadvarṇṇavādita[3] | tatra samādāpanaṃ <|> tadvarṇṇavāditaḥ[4] | vadhyaprāptānāṁ manuṣyapaśusṛkara[5]kukkuṭādīnāṁ {{sa}} (12v.1) <parimocanam |> bhītānāṃ satvānāṃmm[6] abhayapradānaṁ | anāthānā[7] satvānāṃ marthe[8] kārunyacitratā[9] | glānā[10] satvānā[11] madhye maitraciṃttatāḥ[12] | anyeṣāñ ca bālavṛddhānā[13] (12v.2) teṣām eva bhojanapradānaṁ | pratigrāhake◯ṣu maitracittatā[14] | eta[15] evaṁ pūrvvoktaṁ {|} ku<śa>lapakṣeṇa vuddha[16]darśaṇadi[17] <|> tathā stupa[18]c[ai](12v.3)t[y]avihārāṇāṁ visīrṇṇānā[19] pratisa(ṃ)skā◯raṇaṁ | ata evoktaṃ |

> akālamṛtyur nna[20] bhavet tasya
> yo bhagnaśīṇṇaṃ[21] pratisa(ṃ)skaroti (12v.4) |

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[1] This *daṇḍa* is written on the right side margin.

[2] For °*nivṛttau*. Addition of -*r* after a vowel -*ṛ* is common phenomenon in this MS.

[3] For °*vāditā*.

[4] For °*vāditā*.

[5] For °*sūkara*°. Cf. BHSG §3.93: *ṛ* for *ū*.

[6] For *satvānām*. Cf. BHSG §2.69.

[7] For *anāthānā(ṃ)*.

[8] Read *madhye*.

[9] For *kāruṇyacittatā*.

[10] For *glānā(nāṃ)*.

[11] For *sa(t)tvānā(ṃ)*.

[12] For °*ci{ṃ}ttatā*.

[13] For *bālavṛddhānā(ṃ)*.

[14] Originally written: °*cittetā*. Vowel sign -*e* is erased.

[15] For *ata*?

[16] For *yuddha*°.

[17] Read °*ādi*.

[18] For *stūpa*°. Cf. BHSG §3.46.

[19] For {*vi*}*śīrṇṇānā(ṃ)*.

[20] For *na*. Duplication of a consonant after -*r*.

[21] For °*śī(r)ṇṇaṃ*.

MS[B]: No. 1–1697

2. tatra karamaṃ karma dīrghāyuḥsamvarttanīyaṃ <|> ucyate ||

prāṇātipātā[1] nirvṛttiḥ[2] <|> prāṇātipātanirvṛttau[3] varṇṇa;(7v.3) + + [tā][4] | tatra samādāpanaṃ <|> tadvarṇṇavāditā <|> vadhyaprāptānāṃ manuṣyapaśusūka○rakukkuṭādīnāṃ parimocanaṃ <|> bhītānāṃ satvānāṃ abhayapradānaṃ anāthānāṃ satvānāṃ madhye kāruṇyacittatā[5] | (7v.4) + + ..[6] ..tvānāṃ[7] madhye maitracittatā | anyeṣāñ ca bālavṛddhānāṃ <|> teṣām eva ○ bhojanapradānaṃ <|> pratigrāhakeṣu maitracittatā | tad eva pūrvoktaṃ satvaṃ[8] kuśalapakṣeṇa yuddhadarśanādi <|> tathā stūpacaitya(7v.5) + + + +[9] [śī]rṇṇānāṃ pratisaṃskarakaraṇaṃ <|> ata eva coktaṃ ||

> akālamṛ○tyuṃ[10] na bhavet{a}[11] tasya
> yo bhagnaśīrṇṇaṃ pratisaṃskaroti |

---

[1] For *prāṇātipātā(n)* [pl.Ac.].

[2] For *nivṛttiḥ*.

[3] For *nivṛttau*.

[4] Read *(varṇavādi)tā*.

[5] After this word, there is one letter's open space.

[6] Read *(glānānāṃ)*.

[7] Read *(sa)tvānāṃ*.

[8] Omit {*satvaṃ*}.

[9] Read *(vihārāṇāṃ)*.

[10] For *akālamṛtyur* [sg.N.]. Cf. BHSG § 12.12.

[11] *Virāma* is omitted.

MS[A]: No. 4–20

a) tathā śrāvakapratyekabrahmasūtraṃ[1] varṇṇayaṁ◯ti sma । tena kila[2] ṛṣibhūtena pañcābhigena[3] tṛṣ(ṇ)ārttaḥ sārthapathād apabhramuḥ[4] । (12v.5) tasyopari ṛddhā[5] varṣaṇaṁ[6] pātitaṃ[7] । tadarthaṁ Bhagavatā gāthā bhāṣitā ।।

tat te purāṇaṁ vrataśīlavṛttaṃ <।>
svapnā[8] vibuddho 'nusmarāmi ।।[9]

tatra sā(13r.1)[10]rthe bodhisatvaḥ[11] sārthavāho (')bhūt* ।

ya Eṇīkūle janatāṃ gṛhītāṃ ।[12]

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[1] The title of this *sūtra* is corrupted. The verses quoted in this subsection can be trased in the text of the Pāli canon whose title begins with "Bakabrahma-." Parallels: *SN* [vi.1.4 Bakabrahmasuttam] I, 142-144 (ed. by Léon Feer, PTS, 1884 [rp. 1991]; vol. 1, pp. 310-314, A critical Apparatus by G.A.Samarathe, PTS, 1998); *Jātaka* No. 405: Bakabrahmajātaka, vol. III, pp. 358-363, Ed. by V.Fausbøll; Ch. *Záāhánjīng* 『雜阿含經』巻四十四, T. No. 99 (1195), vol. 2, 324b3-c16; *Biéyì Záāhánjīng* 『別譯雜阿含經』巻六, T. No. 100 (108), vol. 2, 412b6-c18. For the further references, see Lévi [1932], p. 34, fn. 7.

[2] Hiatus remains.

[3] For *-jñena*.

[4] Read *tṛṣṇārtta(sya) sārtha(sya) pathād* {*apa*}*bhraṣṭasya*. Or these ending *-aḥ/-a* for Genitive case ending ? Cf. BHSG §8.10: ending *-a* as a Genitive case.

[5] For *ṛddh(y)ā*. Cf. BHSG §2.17: loss of semivowel *-y* in triconsonantal clusters.

[6] Read *varṣaṁ* (rain), not *varṣaṇaṁ* (raining).

[7] Originally written: *pātiṁ*. An *akṣara taṃ* is rewritten on the sign *ṁ* (combination of *anusvāra* and *virāma*).

[8] For *svapnā(d)*. Cf. BHSG §8.46.

[9] The second half verse is metrically incomplete while in MS[B] it is complete. Two short syllables are necessary after *vibuddho*. See Pāli: *tan te purāṇaṃ vatasīlavattaṃ* । *suttappabuddho va anussarāmī ti*; Ch. 是則汝過去 所受持功徳 我悉憶念知 久近如眠覺 (324b28-29); 慈仁好惠施 復能持戒行 汝於睡及寤 宜憶本所行 (412c6-7).

[10] This folio has four lines par side.

[11] Lévi [1932, p. 34, fn. 10] notes: A *tatra pārthivauṣadhisattvaḥ*. His reading is based on some misunderstandings of the letters: he reads *pā* for *sā*; *thi* for *the* (both signs *-i* and *-e* are written on the left side of the base *akṣara* but the latter is slightly curved); *vau* for *bo*; *ṣa* does not exist.

[12] Pāli: *yam eṇikūlasmiṃ janaṃ gahītam* । (Feer ed. p. 143; Somaratne ed. p.313. In the footnote of the former, we have a variant of *eṇī°* for *eṇi* and in that of the latter *janatam* for *janaṃ*). Chs do not have.

MS[B]: No. 1–1697

a) yathā ca Pratyekabrahmasūtraṃ[1] varṇṇayanti | tena kila riṣi[2]bhūtena {|} (7v.6) + + + + + + + .. [sy].[3] sārthasya pathabhraṣṭasyopari[4] ṛddhyā varṣām[5] pātitaṃ <|> tadarthañ ca Bhagavatā gāthā bhāṣi{{va}}tā ||

> tat te purāṇaṃ vrataśīlavṛttaṃ <|>
> svapnā vibuddho (')ham iha smarāmi ||

tatra ca sārthe bo;[6]

---

[1] Read (*Baka*)*pratyekabrahmasūtraṃ*.

[2] For *ṛṣi*-. Cf. BHSG §3.94.

[3] Read (*pañcābhijñena tṛṣṇārta*)*sy*(*a*).

[4] Hiatus remains.

[5] For *varṣam*.

[6] MS[B], folio 7 ends here. Following 3 folios are missing.

MS[A]: No. 4–20

Eṇī nāma ṇadī yasyānukule[1] rājā kaścit* gṛhītaḥ <|> pratyamitreṇa Hima(13r.2)vantam anupravisya {|} sabalavāhaṇaḥ sa nīya◯mā<<na>> eva vadhyaprāptaḥ sabalavāhana[2] <|> tena[3] ṛṣibhūtena[4] ṛddhyā vātavarṣa[5] muktaṁ <|> (13r.3) sa co[6]pāyena pratyamitrajanakāyo vibhrā◯mitaḥ || sa rājā mokṣitaḥ ||

tat te dvitīyaṃ vrataśīlavṛttaṃ <|>
svapnād vibuddho '(13r.4)nusmarāmi |[7]

sa ca rājā bodhisatvo babhūva ||

Gaṅgāśotasi[8] nāvā gṛhītā <|>
nāgena ghorena mardhikena[9] |[10]

sa ca tadā ṛṣir Ga[11](13v.1)ṅgākule[12] maharddhikaḥ pañcābhijñaḥ pratisarati[13] || tena ja[14] kāyaḥ krandamāṇo jīvitena nirāśas tato moṣitaḥ[15] ||

---

[1] For *yasyā anukūle*. Cf. BHSG §3.45-46: *u* for *ū*.

[2] For *sabalavāhana(ḥ)*.

[3] Hiatus remains.

[4] Hiatus remains.

[5] For *vātavarṣa(ṃ)*.

[6] This *akṣara co* is rewritten but original letter cannot be read.

[7] Pāli: the verse is the same as previous one; Ch.: 是則過去世　所受持福業　我憶此因緣　久近如眠覺 (324c3-4); 慈仁好惠施　復能持戒行　汝於睡及寤　宜憶本所行 (412c6-7).

[8] For °*ś(r)otasi*. Cf. BHSG §21.16: sibilant plus *r* to single sibilant.

[9] Read *ma(ha)rdhikena*. See the succeeding passage.

[10] Pāli: *gaṅgāya sotasmiṃ gahītavāvaṃ* | *luddhena nāgena manussakamyā* ||; Ch.: 過去有人衆　乘船恒水中　惡龍持彼船　欲盡害其命 (324c5-6); 又有人乘船　於彼恒河中　惡龍提船人　盡欲加毒害 (412c8-9).

[11] Here, one *akṣara* is erased but unclear.

[12] For °*kūle*. Cf. BHSG §3.46: *u* for *ū*.

[13] For *pratiśarati*.

[14] Read *ca*.

[15] For *mokṣitaḥ*. Cf. BHSG § 2.26.

(Folios 8-10 are lost)

tatre[1] tṛtīyaṃ (13v.2) vrataśīlavṛttaṃ <|>
svapnā bhibuddho[2] 'nu{sa}sma◯rāmi ||[3]

tasyāñ ca nāvāyāṃ nausvāmī bodhisatvas tena kālenābhūt* || e;(13v.3)vaṃvidhaṃ te trividhaṃ karmma kṛtaṁ <|> tenātī◯va dīrghāyuḥ ||

b) yathā keś[4]cid ācāryāḥ kathayanti |

Bhagavān āha | bhūta;(13v.4)pūrvva[5] bhikṣavo Jaṃbudvīpe sarvvajanapada[6]mārī varttate sma | athānyatareṇa satvenānyalokadhātau ṣṭhitena[7] ṛddhimataḥ sakāsā(14r.1)c[8] chrutaṃ | yathā Jaṃbūdvīpe sarvvamārī pati{|}teti | tena kṛtapuṇyena praṇidhānaṃ kṛtaṃ | "Jaṃbūdvīpe[9] upa<pa>dyayaṃ[10] sarvvasatvānāṃ vyādhiprā;(14r.2)mojyāye"ti[11] | sa tatropapannaḥ | yena[12] satvā◯s tṛṣitās teṣāṁ pānīyena vyādhiṁ nāsayanti[13] | ye ca bhuṣitās[14] teṣāṃ bhakte(14r.3)na vyādhiṃ nāsayaṃti[15] | evaṃ yena yasyarthas[16] te;◯naiva {{vyā}} tasya vyādhir nāsayati |

---

[1] Read *tat te*. Originally written: *tatro*, and then only the vowel sign on right side is erased (> *tatre*).

[2] Read *vibuddho*.

[3] Pāli: the verse is the same as the first one; Ch.: 是則汝過去　所受持福業　我憶是因緣　久近如眠覺 (324c8-9); 此汝昔日時　修戒之所致 (412c11. This Ch. has only ab pāda.)

[4] On this *akṣara*, we can see a sort of sign which is apparently not a stain of the folio but it does not seem to indicate a correction of *keś°* to *kāś*.

[5] For *°pūrvva(ṃ)*.

[6] Vowel sign is rewritten. Originally written: *-padi-*.

[7] Hiatus remains.

[8] For *sakāśāc*.

[9] Hiatus remains.

[10] Read *upa<pa>dyāhaṃ*.

[11] Corruption? Lévi notes: *apapadyāyām* ... *prāmāṇyājjāyeti* (p. 36, fn. 1) and reads: *upapadyāhaṃ* ... *praṇāśāya jāyeyeti*.

[12] Read *ye ca*.

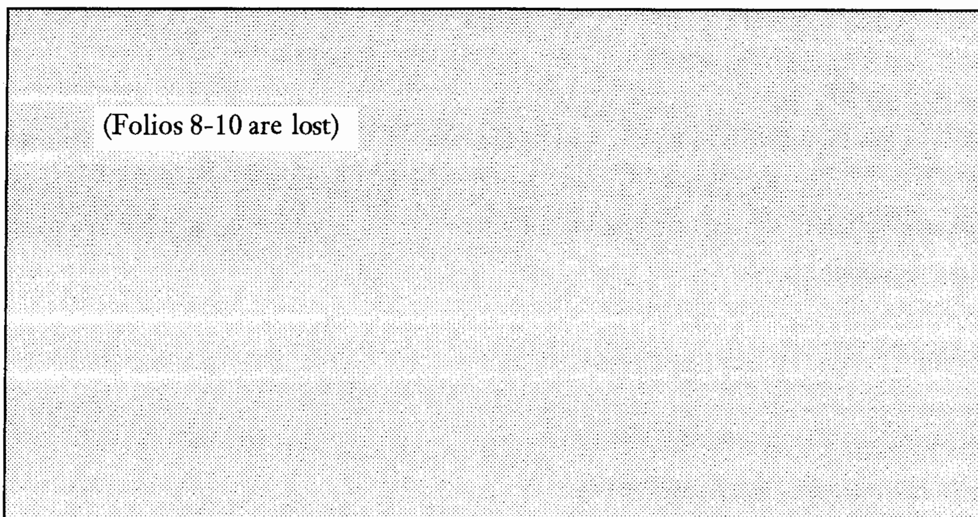
[13] For *nāśayati* [3rd.sg.]. Is this 3rd pl. form conjugatd in accordance to the plural froms of the relative pronouns? Cf. BHSG §25.30.

[14] For *bhukṣitās*. BHSG § 2.26: *ṣ* for *kṣ*. Lévi reads *bubhukṣitās* but the form *bhukṣita-* (> *bhuṣita-*) is possible, see BHSD s.v. *bhukṣita*.

[15] For *nāśayati* [3rd.sg.]. Is this 3rd pl. form conjugatd in accordance to the plural forms of the relative pronouns? Cf. BHSG §25.30.

[16] Read *yasyārthas*.

MS[B]: No. 1-1697


(Folios 8-10 are lost)

MS[A]: No. 4–20

na nāma tasya kiñcid apy anauṣadhaṁ | yad ya(14r.4)d eva gṛhya prayacchati {|} tat tad evauṣadhaṁ | ta◯sya Jā(m)būdvīpakair manuṣaiḥ[1] Sarvvoṣadhi[2] ekanāma kṛtaṁ ||

<<a>>[3]tha bhikṣavaḥ Sa;(14r.5)rvoṣadhi[4]vaidyarājo bahūnāṁ satvasahasrāṇā[5] jīvitāni datvā[6] kāla[7]gataḥ <|> kālāntareṇa Mi<<thi>>lāyāṁ rājakule[8] upa[9]pannaḥ | tatrā(14v.1)pi tena Mahādevabhūtenāśītikṣitriya[10]sahasrāni dharmadesanayā pravrajitāni <|> Jaṃbudvīpe 'śītivarṣasahasrāni maṇuṣyāṇām āyur nna parikṣīṇaṃ | (14v.2) tataś cyutaḥ kālāṃtareṇa Kusī[11]nagaryā[12] Mā◯dhātā[13] savṛtaḥ[14] | bhūyaś ca Saptasuryopa{ma}dese[15] Sunetro nāmā māṇave[16] vijñayaḥ[17] |

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[1] For *manuṣ(y)aiḥ*.

[2] For *Sarvvauṣadhi(r)*. Cf. BHSG §3.78: *o* for *au*.

[3] This *akṣara* is inserted from the next line and because of it the next line is intercepted.

[4] For *Sarvvauṣadhi-*. Cf. BHSG §3.78: *o* for *au*.

[5] For °*sahasrāṇā(ṃ)*.

[6] For *da(t)tvā*. Same scribal error as in case of *sa(t)tva*.

[7] Vowel sign is rewritten. Originally written: *kālā-*.

[8] Hiatus remains.

[9] Three *akṣaras*' open space between *upa* and *pannaḥ* due to the inserted letter <<*a*>> of 4th line.

[10] For °*kṣatriya*°. A mere scribal error.

[11] Vowel sign is rewritten. *sā* > *si*.

[12] For *Kuśīnagaryā(ṃ)*.

[13] Sic. Cf. Divy.210.20-21: *anye kathayatnti kecin Mādhāta iti saṃjānīte*. BHSD s.v.

[14] For *sa(ṃ)vṛt(t)aḥ*.

[15] For *Saptasūryopadeśe*. References of this text: Pāli *AN*, IV. 103-105 [7.62.9-10]; IV. 135-136 [69.1-3]; III.371-374 [54.7-9]. Ch. *Zhōngāhánjīng*『中阿含經』卷八「七日經」(*Qīrìjīng*), T. No. 26(8), vol. 1, 428c7-429c27, esp. 429b11 ff.; ibid. 卷十四「教曇彌經」(*Jiàotánmíjīng*), T. No. 26(130), 618b18-620b6, esp. 619b28 ff.; *Fóshuō Sàbōduōsūlǐyúnàyějīng*『佛說薩鉢多酥哩踰捺野經』, tr. by 法賢(Fǎxián), T. No. 30, vol. 1, 811c19-813a2, esp. 812c5 ff.. The name "Sunetra" is translated in the *Zhōngāhánjīng* as 善眼 (Shànyǎn) and in the *Fóshuō Sàbōduōsūlǐyúnàyějīng* as 妙眼 (Miàoyǎn). This text is also referred in the *Āpídámó Dàpípóshālùn*『阿毘達磨大毘婆沙論』, tr. by 玄奘 (Xuánzàng), T No. 1545, vol. 27, 424c15 ff.; the *Āpídámó Shùnzhènglǐlùn*『阿毘達磨順正理論』, by 衆賢 (Saṅghabhadra), tr. by 玄奘 (Xuánzàng), T. No. 1562, vol. 29, 703b14 ff. The title of this text is also referred by Yaśomitra in his *Vyākhyā* on the *Abhidharmakośa* (p. 710): *sunetro nāma śāsteti. Saptasūryodaya-sūtre 'yam eva bhagavān ṛṣiḥ Sunetro nāma babhūveti*. See la Vallée Poussin, *L'Abhidharmakośa de asubandhu*, tome V, pp. 271-272, fn. 2.

[16] For *māṇavo* [sg.N.]. Cf. BHSG §8.25: ending -*e* for N.sg. of *a*-stem.

[17] Read *vijñeyaḥ*. A mere scribal error.

MS[B]: No. 1–1697

(Folios 8-10 are lost)

ahaṃ (14v.3) sa bhikṣavas tena kālena Sarvoṣadhi[1]vaidyarā◯jo 'bhūt* I tasya karmmaṇo vipākena Mahādevasya[2]yuḥpramāṇaṁ yojayītavyaṁ[3] I Mā(14v.4)ndhātṛSuletrā[4]bhyām apy evāyuḥpramāṇaṃ yoja◯yi[5]tavyaṁ I I

idaṁ karmma dīrghāyuḥsa(ṃ)varttanīyaṁ I I ◎ I I

3. katamat{a} karmma bahvābā(14v.5)dha[6]saṃvarttaṇīyaṁ ucyate I I

khaṭacapeṭapradānaṃ I khata[7]capeṭapradānam[8] anumodanaṃ I khaṭacapeṭapradāṇasya varṇṇavāditā{ṁ} I I teṣāṃ pradānena tuṣṭiḥ I (15r.1)[9] mātāpitroś cittaśarīre pīḍākaraṇaṃ[10] I tathānyeṣāṃ pravrajitānāṃ śīlavatā[11] cittasaṃkleśaḥ I amitravyādhinā tuṣṭiḥ I (15r.2) amitravyādhivyutthānena tuṣṭiḥ[12] I vyādhi◯tānām abheṣajya[13]pradānaṁ I tathā[14] aparijīrṇṇabhojanaṃ I I

idaṃ karmma bahvābādha[15](15r.3)saṃvarttanīyaṁ I I ◎ I I

---

[1] For *Sarvvauṣadhi-*. Cf. BHSG §3.78: *o* for *au*.

[2] Read *-syāyuḥ°*.

[3] Read *yojayitavyaṁ*. A simple scribal error attested by the next appearance of this word which is corrected by the scribe himself.

[4] Read *°sunetrā°*.

[5] Vowel sign is rewritten. *yī* > *yi*.

[6] For *bahvābādhā°*.

[7] For *khaṭa°*.

[8] Read *°pradānasya* [sg.G.].

[9] This folio has four lines par side.

[10] Originally written: *-ḥ*. *Visarga* is erased and *anusvāra* is added. After this *akṣara* there is an open space for approximate 8 letters.

[11] For *°vatā(ṃ)*.

[12] Read *atuṣṭiḥ*, otherwise this does not match to the context.

[13] For *abhaiṣajya°*. Cf. BHSG §3.67-68.

[14] Hiatus remains.

[15] For *bahvābādhā°*.

(Folios 8-10 are lost)

MS[A]: No. 4–20

4. katamat* karmma ◯ alpābādha[1]saṃvarttanīyaṁ ucyate ı

khata[2]capeṭapradānān nivṛtiḥ[3] ı tatra samādā(15r.4)panaṁ ı tadvarṇṇavāditā ı tadabhyanumodanaṁ ı glānānāṃ mātāpitṝṇām upasthānakaraṇaṁ ıı tad apy anyeṣā[4] gṛhasthapravrajitānā[5] ı ami(15v.1)travyādhinā'nātta{maṇa}manaskatā ı tasya vyutthānena cāttamanaskatā ıı bhaiṣajyapradānaṃ ı parijīrṇṇabhojanañ ca ıı

idaṃ karmma alpā;[6](15v.2)bādha[7]saṃvarttanīyaṁ ıı ◎ ıı

5. katamat* ka◯rmma duvarṇṇa[8]saṃvarttanīyaṁ ı ucyate ıı

krodhaḥ ıı upanāhaḥ ı mrakṣaḥ ı pradādyaḥ[9] ı mā(15v.3)tāpitror avarṇṇavāditā ı anyeṣāñ ca gṛha◯ṣthapravrajitānā[10] bālavṛddhānāṁ ı stūpāṅgaṇacetra[11]gṛhavihārāṇāñ ca bhūme[12] viśodha(15v.4)naṃ[13] ı stūpānā[14] pratimānāñ ca dīpavyucchedaḥ ı durvarṇṇānāṃ satvānām avahasanaṃ ı tathā'caukṣasamudācāratā ıı

idaṃ karmma durvvarṇṇasaṁvartta(16r.1)nīyam ıı ıı

---

[1] For *alpābādhā°*.

[2] For *khaṭa°*.

[3] For *nivṛt(t)iḥ*.

[4] For *anyeṣā(ṃ)*.

[5] For *-tānā(ṃ)*.

[6] Here is an open space for approximately three letters.

[7] Read *alpābādhā°*.

[8] For *du(r)varṇṇa°*.

[9] Read pradāśaḥ.

[10] For *-tānā(ṃ)*.

[11] Read *-caitya-*.

[12] For *bhūme(r)*.

[13] Read *(a)viśodhanaṃ*, otherwise it does not match to the context. Or *bhūme (') viśodhanaṃ* ?

[14] For *-tānā(ṃ)*.

MS[B]: No. 1–1697

(Folios 8-10 are lost)

(To be continued)

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年報

平成**13**年度
(第5号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2001

創価大学・国際仏教学高等研究所
東 京・2002・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2002

The *Mahākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (4)*: Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

Noriyuki KUDO

Symbols used:

Symbol	Meaning
+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*
< >	omitted *akṣara*
{ }	superfluous *akṣara*
{{ }}	erased *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
'	*avagraha*
;	*visarga*-like sign to fulfill a blank, mostly at the end of line or before a punch hole

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3).

In addition, quotations marks — straight or not — have been added to the text for convenience of reading, especially in case of the coversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the prākritic forms or orthographical/sound-oriented mistranscriptions are given. Biblioghraphical references which seem to be parallel to the quotations in the text are also given in the footnotes but their reading will be taken into a consideration at the next stage of a critical revision.

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* The present writer must express his thanks to the former Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing him with the microfilms of the MSS and other forms of assistance.

ARIRIAB, Vol. 5: 87-133, 2002.

MS[A]: No. 4–20

6. katamat* karmma prasādikasaṃvarttanīya[1] ucyate |

akrodhaḥ | anapanāhaḥ[2] | amrakṣaḥ[3] | vastrapradānaṃ | stūpacetyagṛheṣu[4] ca (16r.2) sudhādānaṃ | śuvarṇṇapratradānaṃ[5] | gandhalepa○pradānaṁ | alaṃkārapradānaṁ | mātāpitro[6] varṇṇavāditā | āryāṇā[7] sīlavatāṃ (16r.3) varṇṇavāditā{ṃ} | stūpāṅganavihārāṇā[8] sa(ṃ)○mārjjanaṁ <|> satataṃ gṛhasaṁmārjjanaṃ | virūpānāṁ satvānāṁm aṇavahasanaṁ | tathā (16r.4) aneṣā[9] bālavṛddhānāṁ <|> tathā caukṣasamudācā○ratā ||

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[1] For °*saṃvarttanīyaṃ*.

[2] Read *anupanāhaḥ*. A mere transcribal error.

[3] After this word, add *apradāśaḥ* according to T: *mi chig pa*.

[4] For °*caitya*°.

[5] Read °*pātra*°.

[6] For °*pitror*.

[7] For *āryāṇāṃ*.

[8] For *vihārāṇāṃ*.

[9] Read *anyeṣāṃ*.

(Folios 8-10 are lost)

MS[A]: No. 4–20

a) yathā āryāSundaraṇandena[1] kila Krakucchande saṁmyak*saṁbuddhe bhikṣusa(ṃ)ghe (16r.5) jentākasnānaṃ kṛtaṁ[2] | tāṃś ca dṛṣṭvā citta[3] prasāditaṃ | bhūyaś ca suvarṇṇena haritālena pratekabuddhastūpe[4] lepo dattaḥ | idam api dṛṣṭvā cittaṃ pra(16v.1)sāditaṃ <|> abhirūpatāyā[5] ◯ ca pariṇāmitam | bhūyaś ca stūpe kriyamāṇe prathamaṃ cchatraṃ kāritaṃ | yathā paścimabhava[6] sa eva vyākaroti |

> jentā(16v.2)kasya ca snānena haritālasya lepanena ca ◯ |
> ekacchatrapradānāc ca prāptā me suvarṇṇavarṇṇatā[7] |

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[1] For *ārya*°.

[2] As for the story of Sundarananda who donated a steam bathroom to the saṃgha, see the followings: the *Sthaviragāthā* (Bechert, *BBV*, pp. 175-8); the *Fówŭbăidìzĭzìshuōbĕnqĭjīng*『佛五百弟子自說本起經』(T 199, vol. 4, 199b12-c11) and the *Gēnbĕnshuōyīqièyŏubù Pínàiyē Yàoshì*『根本説一切有部毘奈耶藥事』(T 1448, vol. 24, 87b24-c25); the *Zhuànjíbăiyuánjīng*『撰集百緣經』卷第十「諸緣品」(Zhūyuăn pĭn)、一〇〇「孫陀利端政緣(Sūntuólìduānzhèngyuán)」(tr. by 支謙 Zhīqiān, T 200, vol. 4, 256b15-257a1, esp. 256c11-257a1): 時波斯匿王。見是事已。白佛言。世尊。今此孫陀利比丘。宿殖何福。生時自然。有此泉水及諸珍寶。充滿其中。又值世尊。出家得道。爾時世尊。告波斯匿王。汝今諦聽。吾當爲汝分別解說。此賢劫中。波羅棕國。有佛出世。號曰迦葉有一萬八千比丘。在山林中。坐禪行道。時有長者。偶行值見。心懷歡悅。即還歸家。備辦香水。澡浴衆僧。設諸餚饍供養訖竟。復以珍寶投之瓮水。奉施衆僧。發願而去。緣是功徳。不墮惡趣。天上人中。常有池水珍寶隨其俱生。佛告大王。欲知彼時大長者子澡浴衆僧設供養故常得端正者。今孫陀利比丘是爾時大王。聞佛所説。歡喜奉行。(This part is translated into English by Fa Chow but not included in Skt. *Avadānaśataka* ["*Chuan Tsi Yuan King* and the *Avadānaśataka*," in: *Viśva-Bharati Annals*, vol. 1, 1945, pp. 35-55]).

In the *Bodhisattvāvadānakalpalatā* of Kṣemendra [= *Av-klp(V)*], this episode is also narrated (ch. 10 Sundarīnandāvadānam, vv. 143-149. In square brackets, alternative readings suggested by de Jong are given ["Notes on the Text of the *Bodhisattvāvadānakalpalatā* Pallavas 7–9 and 11–41," in: *Hokke Bunka Kenkyū* 23, 1996, pp. 1–93]): *stūpe vipaśyinaḥ samyaksaṃbuddhasyādaraḥ* [°syārhataḥ] *purā* | *nagaryām aruṇāvatyām aruṇena mahībhujā* || 143 || *kriyamāṇo* [kriyamāṇe] *maṇimaye maitro nāma dvijanmajaḥ* [dvijātmajaḥ] | *mahataḥ puṇyabhogasya bhāgī kārakatāṃ yayau* || 144 || *tatpuṇyapraṇidhānena jāto gṛhapateḥ kule* | *sa eva bhikṣusaṃghasya jantukāsnānasatrakṛt* [jentāka°] || 145 || *sa puṇyaśīlaḥ pratyekabuddhopasthāyakaḥ purā* | *stūpaṃ cakre śobhamānaṃ mālābhivaraṇojjvalam* || 146 || *tatpuṇyapraṇidhānena kṛkeḥ kāśīpateḥ sutaḥ* | *so 'bhavad dyutimān nāma divyalakṣanalakṣitaḥ* || 147 || *kāśyapasyārhataḥ samyaksaṃbudhasyāntanirvṛtau* | *saptaratnamaye stūpe kṛte kāśīmahībhujā* || 148 || *tatsūnur dyutimān haimacchatram āropya bhāsvaram* | *jātas tatpraṇidhānena nandaḥ śākyakule 'dhunā* || 149 || (This *avadāna* is numbered "10" in the printed Sanskrit edition but it is "11" in the Tibetan text. Regarding to this different numbering, see de Jong "The *Bodhisattvāvadānakalpalatā* and the Ṣaḍdantāvadāna," in: *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on his Sixtieth Birthday*, ed. Leslie S. Kawamura and Kieth Scott, Emeryville: Dharma Publishing, 1977, pp. 27-39, esp., p. 25ff. [Reproduced in *Buddhist Studies*, ed. by Gregory Schopen, Berkley: Asian Humanities Press, A division of Lancaster-Miller Publishers]).

[3] For *cittaṃ*.

[4] Read *pratyeka*°.

[5] For *abhirūpatāyāṃ*.

[6] For °*bhave*.

[7] Unmetrical! This verse appears once more in § 64 (Lévi 1932: 85). MS[A] reads: (52v.3) *jentākasya ca snānena* {||} *asyālepanena ca* | *ekaccha;*(52v.4)*trapradānāc ca prāptā me suvarṇṇavarṇṇatā* | and MS[B] reads [30v.5]: *jentākesya snānena alasyālepanena ca ekacchattrapradānāś ca prāpte me suvarṇṇavarṇṇatā* |

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

tathaivāyaṁ śobhitavān* I I : I

(16v.3) idaṁ karmma prasādikasaṁvarttanīyaṁ I : I ○ I I ◎ I I

7. katamat* karmma alpeśākhyasa(ṃ)varttanīyaṁ I ucyate I

ī(r)ṣyā[1] <I> parasya lā(16v.4)bhenā{r}tuṣṭiḥ I parasya varṇṇavāditāyā a○tuṣṭiḥ I mātāpitroḥ {I} paribhavaḥ I āryānā[2] śīlavatāṃ paribhava{ta}ḥ I tathānye(16v.5)ṣāṃ vyādhitabālavṛddhānāṃ I hīne dharmahīne ca (')kuśalamūle varṇṇavāditā I bodhicit<t>opodasya[3] nivāraṇaṁ I tadabhyanumodanaṁ I I

idaṁ (17r.1) karma alpaśākhyasaṃvarttanīyaṃ[4] I I ◎ I I

8. karamat* karmma māhasākhyasaṃvarttanīyaṃ[5] «ucyate» I

anīrkhyā[6] I amātsaryaṃ I paralābhena tuṣṭiḥ I parasya (17r.2) yaśovarṇṇaśabdaślokaśravanena tuṣṭiḥ I I ○ parasya varṇṇavāditayā[7] āttamanaskatā I Bhagavataś caityastūpakārāpaṇaṁ I : I (17r.3) hīne dharmahīne ca (')kusalamūle nivāraṇaṁ ○ I mahesākhyakuśalamūle samādāpanaṁ I bodhāya citto[podanaṁ[8] I sar]vvamaheśā(17r.4)khyaku<śa>lamūlaṃ bodhicittopoda{{naṃ}}ḥ[9] I I

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[1] After this word, T. gives *ser sna* (*mātsarya*). Add *mātsaryam*.

[2] For *āryāṇāṃ*.

[3] Mistranscription: *-tpā-* > *-po-*.

[4] For *alpeśākhya*°.

[5] A mere transcribal error for *maheśākhya*°.

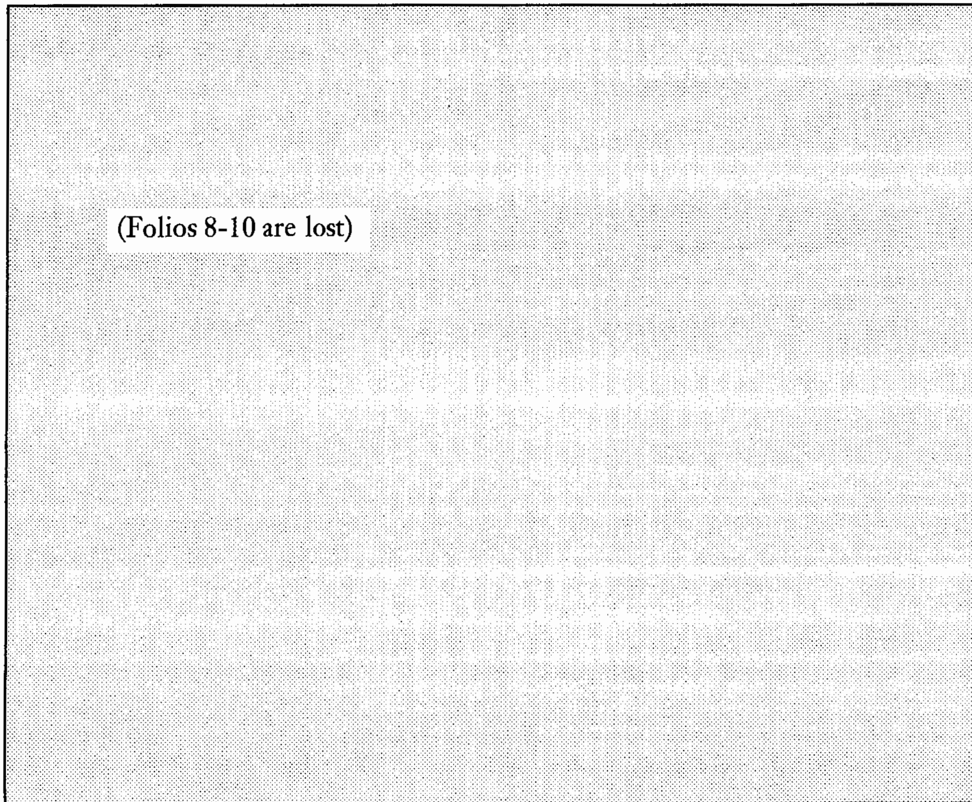
[6] For *anīrṣyā*: *ṣy* > *khy*.

[7] For *varṇṇavāditāyā(ḥ)*.

[8] Mistranscription: *-tpā-* > *-po-*. Lévi reads *bodhicittotpādanam* and gives a footnote (1932: 39, fn. 3): A. °*cittāpodanam*. However, the word bodhi- is not a part of compound in MS[A].

[9] Mistranscription: *-tpā-* > *-po-*.

MS[B]: No. 1-1697



MS[A]: No. 4–20

a) yatho◯ktaṃ Bhagavatā Vārāṇasyāṃ Pūrvāparāntake sūtre[1] Ajitasya bodhisatvasya samu{:|}(17r.5)t<t>ejanaṃ kṛtaṃ | mahāte[2] khalu te Ajita autsukyāya cittaṃ damayati | yad idaṁ saṁghaparihāpāya[3],

vakṣyate hi |

> [4]Maitreyas tuṣitasurālayā(17v.1)dhivāsī[5] prāptavyā divi bhuvi ceha yena pūjā |
> sa śrīmān* dasabalatām avāpya śīghraṃ lokānāṃ bhavatu śasīva nityapūjyaḥ |

ida[6] karma (17v.2) maheśākhyasaṃvarttanīyaṁ || ◎ ||

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[1] *Pūrvāparāntakasūtra.* There is no Skt. text but two Chinese parallels: the *Zhōngāhánjīng*『中阿含經』第六六「説本經」(*Shuōběnjīng*, T 26(66), vol. 1, 509c9-511a29): 「世尊告曰。諸比丘。未來久遠當有人民壽八萬歲。人壽八萬歲時。此閻浮洲極大富樂。多有人民。村邑相近。如雞一飛。諸比丘。人壽八萬歲時。女年五百乃當出嫁。諸比丘。人壽八萬歲時。唯有如是病。謂寒．熱．大小便．欲．飲食．老。更無餘患。諸比丘。人壽八萬歲時。有王名螺。為轉輪王。聰明智慧。有四種軍。整御天下。由己自在。如法法王成就七寶。彼七寶者。輪寶．象寶．馬寶．珠寶．女寶．居士寶．主兵臣寶。是為七。千子具足。顏貌端正。勇猛無畏。能伏他衆。彼當統領此一切地乃至大海。不以刀杖。以法教令。令得安樂。有大金幢。諸寶嚴飾。舉高千肘。圍十六肘。彼當竪之。既竪之後。下便布施沙門．梵志．貧窮．孤獨．遠來乞者。以飲食．衣被．車乘．華鬘．散華．塗香．屋舍．床褥．氍氀．綩綖．給使．明燈。彼施此已。便剃除鬚髮。著袈裟衣。至信．捨家．無家．學道。彼族姓子所為。剃除鬚髮。著袈裟衣。至信．捨家．無家．學道者。唯無上梵行訖。於現法中自知自覺。自作證成就遊。生已盡。梵行已立。所作已辨。不更受有。知如真。爾時。尊者阿夷哆在衆中坐。於是。尊者阿夷哆即從坐起。偏袒著衣。叉手向佛。白曰。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。 … … 於是。世尊訶尊者阿夷哆曰。汝愚癡人。應更一死。而求再終。所以者何。謂汝作是念。世尊。我於未來久遠人壽八萬歲時。可得作王。號名曰螺。為轉輪王。 … … 世尊告曰。阿夷哆。汝於未來久遠人壽八萬歲時。當得作王。號名曰螺。為轉輪王。 … … 佛告諸比丘。未來久遠人壽八萬歲時。當有佛。名彌勒如來．無所著．等正覺．明行成為．善逝．世間解．無上士．道法御．天人師。號佛．衆祐。猶如我今已成如來．無所著．等正覺．明行成為．善逝．世間解．無上士．道法御．天人師。號佛．衆祐。彼於此世。天及魔．梵．沙門．梵志。從人至天。自知自覺。自作證成就遊。猶如我今於此世。天及魔．梵．沙門．梵志。從人至天。自知自覺。自作證成就遊。彼當説法。初妙．中妙．竟亦妙。有義有文。具足清淨。顯現梵行。猶如我今説法。初妙．中妙．竟亦妙。有義有文。具足清淨。顯現梵行。彼當廣演流布梵行。大會無量。從人至天。善發顯現。猶如我今廣演流布梵行。大會無量。從人至天。善發顯現。彼當有無量百千比丘衆。猶如我今無量百千比丘衆。爾時。尊者彌勒在彼衆中。於是。尊者彌勒即從坐起。偏袒著衣。叉手向佛白曰。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來. … … 於是。世尊歎彌勒曰。善哉。善哉。彌勒。汝發心極妙。謂領大衆。所以者何。如汝作是念。世尊。我於未來久遠人壽八萬歲時。可得成佛。名彌勒如來. … … 佛復告曰。彌勒。汝於未來久遠人壽八萬歲時。當得作佛。名彌勒如來. … … 」; the *Fóshuō Gŭláishìshìjīng*『佛說古來世時經』, 失譯(translator unknown), T 44, vol. 1, 829b6-831a2, esp. 830a13-b25.

[2] W. r. for *mahate*.

[3] Mistranscription for °*parihāpaṇāya*.

[4] Metre: *Praharṣiṇī* — — —, ⏑ ⏑ ⏑ ⏑ — ⏑ — ⏑ — —.

[5] Originally written as -*si*; its vowel sign *i* is erased and then sign *ī* is added.

[6] For *idaṃ*.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

9. kata○mat* karmma nīcaku«la»saṃvarttanīyaṁ | ucyate |

starthatā[1] | abhimānitā ca | amā(17v.3)tāpitṛjñatā | aśrāmanyatā | abrāhma{:|}○ṇyatā | kulejeṣṭhāpacāyitā[2] | mātāpitror aprat.[up].[ṣṭ]ā[na]ṃ[3] | āryāṇā[4] (17v.4) śīlavatām apratyupaṣṭhānaṃ | aneṣāñ[5] ca ○ guruṣṭhānīyānām ārcāryopādhyāyā{r}nām apratyupaṣṭhānaṃ | nīcakulāṇāṃ satvā(17v.5)nā[6] paribhavaḥ |

ida[7] karmma nī{ya}caku«la»saṃvarttanīyaṃ || ||

10. katamat* karmma uccakulīn*saṃvarttanīyaṁ[8] | ucyate |

astarthatā[9] «|» anabhi(18r.1)mānitā | mātāpitṛjñata[10] <|> śomaṇyatā[11] | brāhmaṇyatā | kulajeṣṭhāpacāyitā[12] | mātāpitroḥ pratyupaṣṭhānaṃ | āryāṇā[13] śītavatāṃ[14] pratyupa(18r.2)ṣṭhānaṃ | aneṣāñ[15] ca gurasṭhānīyānām[16] ācā○ryopādhyāyānāṃ pratyupaṣṭhānaṃ | nīcakulīnāṃ[17] satvānāṃm aparibhava[ḥ] |

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[1] W. r. for *stabdhatā*.

[2] Read *akulajyeṣṭhā°*; cf. *BHSG* §2.8: *jye* > *je*.

[3] Read *aprat(y)[up](a)[ṣṭh]ānaṃ*.

[4] For *āryāṇāṃ*.

[5] For *anyeṣāñ*.

[6] For *satvānāṃ*.

[7] For *idaṃ*.

[8] W. r. for *uccakulīna°* or *uccakula°*.

[9] W. r. for *stabdhatā*.

[10] For *°jñatā*.

[11] For *śrāmaṇyatā*.

[12] For *°jyeṣṭha°*; cf. *BHSG* §2.8: *jye* > *je*.

[13] For *āryāṇāṃ*.

[14] For *śīla-*.

[15] For *anyeṣāñ*.

[16] For *guru-*.

[17] Originally written as *-li*; its vowel sign *i* is erased and then sign *ī* is added.

(Folios 8-10 are lost)

MS[A]: No. 4–20

a) jathā[1] ca Bhaga(18r.3)vatā sūtre[2] uktaṃ ǀ

"yata bhikṣavaḥ kusala{ṃ}śī◯lavānto[3] brahmacārīṇaḥ[4] kalyānadharmmāṇaḥ pravarjitā[ḥ {ǀ} up].[saṃka]mmanti[5] ǀ pañca (18r.4) tasmin kule 'nusa(ṃ)śāḥ pratyanuśaṁsita{:ǀ}◯vyāḥ ǀ katame pañca <ǀ>

iha{ṃ} bhikṣavaḥ {ǀ} tapasaṃkrānteṣu[6] śīlavatsu cittāṇi prasāda(18r.5)yanti ǀ svargasaṃvarttanīyaṃ ǀ tad bh«i»kṣavaḥ kulaṃ tasmin samaye pratipadaṃ pratipannaṃ bhavati ǀ[7]

«punar aparaṃ bhikṣavaḥ»[8] upasaṁkrāteṣu[9] śīlavatsu abhivādayaṃti pra(18v.1)tyuttiṣṭhanti ǀ uccakulīnasa(ṃ)varttanīyaṃ taṃ[10] bhikṣavaḥ {ǀ} tasmin{a} samaye pratipadaṃ pratipannaṃ bhavati ǀ"

evaṃ sarvasūtraṃ yojyaṃ ǀǀ

idaṃ karma uccaku(18v.2)līsaṃvarttanīyaṃ[11] ǀǀ ◎ ǀǀ

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[1] For *yathā*.

[2] See Lévi 1932: 40, fn. 3. Parallel passages are found in the *Aṅguttara Nikāya*, pañcakanipāta, no. 199: Kulaṃ [III, pp. 244-5]: *1. yasmiṃ, bhikkhave samaye sīlavanto pabbajitā kulaṃ upasaṅkamanti, tattha manussā pañcahi ṭhānehi bahuṃ puññaṃ pasavanti. katamehi pañcahi? 2. yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā disvā cittāni pasādenti, saggasaṃvattanikaṃ, bhikkhave, taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hoti. 3. yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā paccuṭṭhenti abhivādenti āsanaṃ denti, uccākulīnasaṃvattanikaṃ, bhikkhave, taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hoti. 4. yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā maccheramalaṃ paṭivinenti, mahesakkhasaṃvattanikaṃ, bhikkhave, taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hoti. 5. yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā yathāsatti yathābalaṃ saṃvibhajanti, mahābhogasaṃvattanikaṃ, bhikkhave, taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hoti. 6. yasmiṃ, bhikkhave, samaye sīlavante pabbajite kulaṃ upasaṅkamante manussā paripucchanti paripañhanti dhammaṃ suṇanti, mahāpaññāsaṃvattanikaṃ, bhikkhave, taṃ kulaṃ tasmiṃ samaye paṭipadaṃ paṭipannaṃ hoti. yaṃ, bhikkhave, sīlavanto pabbajitā kulaṃ upasaṅkamanti, tattha manussā imehi pañcahi ṭhānehi bahuṃ puññaṃ pasavantī"ti. navamaṃ.* According to Namikawa [1984a: 71-73], parallel passages to the *MKV* are found only in Pāli text but not in Chinese.

[3] W. r. for °*śīlavanto*.

[4] W. r. for °*cāriṇaḥ*.

[5] Read *[up](a)[saṃkra]mmanti*.

[6] Read *upa-* (Similarity of two *akṣara*s — *t-* and *u-*).

[7] This *daṇḍa* is written on *visarga*.

[8] Inserted by a later hand.

[9] For *-krānteṣu*.

[10] For *tad*.

[11] W. r. for *uccakulīna*° or *uccakula*°.

MS[B]: No. 1-1697

(Folios 8-10 are lost)

MS[A]: No. 4–20

11. katamat* karmma ○ alpabhogasaṃvarttanīyaṁ | ucyate |

adatādānaṃ[1] | adattadānasamādāpanaṁ[2] <|> cau(18v.3)ryavarṇṇavāditā | tadabhyanumodanaṁ | mātā○pitro[3] vṛttyupacchedaḥ | tadanaiṣāṃ[4] vyādhitabālavṛddha[kṛp].[ṇānāṁ][5] vṛrttyapaccheda(18v.4)ḥ[6] | pa«ra»sya lābhenātuṣṭiḥ <|> paralābhāntarā○jyakriyā[7] | durbhikṣābhinaṃdanañ ca | |

ida[8] krama[9] alpabhogasa[ṃ]va[r]ttanīyaṃ | | ◎ | |

12. (18v.5) katamat* karma mahābhogasa(ṃ)vṛttanīyaṁ[10] | ucya{ṃ}te |

adat«t»ādānān nivṛt<t>iḥ | parekhāñ[11] cādattādānān[12] nivāraṇaṁ | parekhāñ[13] cādattādā(19r.1)nanivṛttānāṃ samanumodanaṃ | mātāpitro[14] vṛrtt«i»{nī}pradānaṃ[15] | ā{cā}ryānāṃ śīlavatānā[16] vṛrttipradānaṃ | tathā 'neṣāṃ[17] vyādhitabālavṛddhākṛpaṇā(19r.2)nāṁ[18] vṛtripradānaṁ[19] | paralābhena tuṣṭiḥ | para○syālābhen«ā»tuṣṭiḥ | paralābhasamanumodanaṁ | «subhikṣābhinandanaṃ[20] »

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[1] A mere transcribal error for *adattā-* (see next section. The scribe added *-t-*.)

[2] W. r. for *adattā°*.

[3] For *°pitor*.

[4] For *anyeṣāṃ*. The vowel sign *e* of *ne* is intentionally rewritten as *-ai*.

[5] Read *°kṛp(a)ṇānāṃ*.

[6] For *°upacchedaḥ*.

[7] Originally written as *parā-* and its vowel sign *-ā* is omitted. For *-rāya-*.

[8] For *idaṃ*.

[9] For *karma*.

[10] For *°sa(ṃ)varttanīyaṁ*.

[11] For *pareṣāñ*.

[12] Rewritten as *-n ni-*.

[13] For *pareṣāñ*.

[14] For *°pitor*.

[15] Read *vṛrttipradānaṃ*. The vowel sign *ī* of *ttī* is originally written as *i* and rewritten.

[16] For *śīlavatāṃ* or *śīlavaṃtānāṃ*?; cf. *BHSG* § 18.27.

[17] For *anyeṣāṃ*.

[18] W. r. for *°vṛddha°*.

[19] W. r. for *vṛtti°*.

[20] This insertion is given by a later hand.

(11r.1) + + + + + + + + ..[1] pitroḥ vṛttyupacchedaḥ <|> tathānyeṣāṃ vyādhitabālavṛddhakṛpaṇānāṃ vṛtti-upacchedaḥ <|> parasya lābhenātuṣṭiḥ parasya lābhāyāntarāyakriyā <|> durbhikṣābhinandanaṃ <|>

idaṃ karma alpabho(11r.2) + + + + + [ya](ṃ)[2] || ◎ ||

12. tatra katamaṃ karma mahābhogasaṃvarttanīyam <|> ucyate | ○

adattādānanivṛttiḥ <|> pareṣāñ cādattādānā[3] nirvāraṇaṃ | pareṣām adattādānanivṛttānāṃ samanumodanaṃ | mātā;(11r.3) + + [r][4] vṛttipradāna[5] | āryāṇāñ ca śī{{va}}lavatāṃ vṛttipradānaṃ | tathānyeṣāṃ vyā○dhitabālavṛddhakṛpaṇānāṃ vṛttipradānaṃ | paralābhena tuṣṭiḥ | parasyālābhenātuṣṭiḥ <|> paralābhasamanumodanaṃ | (11r.4) + [bh].kṣābhinandanaṃ[6] |

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[1] Read *(tadabhyanumodanam | mātā)-*.

[2] Read *gasaṃvartanī[ya](ṃ)*.

[3] For *cādattādānān*.

[4] Read *(pitro)[r]*.

[5] For °*pradānaṃ*.

[6] Reas *(su)[bh](i)kṣā*°.

MS[A]: No. 4–20

a) tad eva sūtraṃ[1] yojyaṁ |

"punar aparaṁ bhi(19r.3)kṣa«va»ḥ[2] {|} upasaṃkrāṃteṣu śīlavasne[3] dānāni da{:|}◯danti «|» punyāni kurvanti | mahābhogasaṁvṛrttanīyaṁ[4] | bhi[k]ṣav[as] t[at]* kulaṃ tasmin* sa(19r.4)maye {|} pratipadaṃ pratipannaṃ bhavati ||"

idaṃ kra{:|}◯ma[5] mahābhogasaṁvṛrttanīyaṁ[6] || ◎ ||

13. katamat* karmma dusprajñasa(ṃ)vṛrttanīyaṁ[7] | u(19r.5)cyate |

ihaika[ty]o na parān* {|} pṛcchati | paṇḍitān*[8] {{|}} «śramaṇān*[9]» brāhmaṇān* | 'ko dharmaḥ {|} kiṃ dharma[10] kurva{{n}}taḥ śreyaskaram' iti | api tu duḥprajñān* sevati[11] | (19v.1) paṇḍitān* pa[r]ivarjjayati | asaddharmmaṃ dīpayati | saddharmmaṃ vigrahati[12] | dharmmabhāṇakānāṃ vaisāradyopacchedaṃ karoti | sa{r}ddharmabhākhinām[13] abhinive(19v.2)ṣena na sādhukāraṃ dadāti | asaddharmmabhā◯nakān* sādhukāraṃ dadāti | mithyādṛṣṭiṁ varṇna{{ma}}yati | samyagdṛṣṭiṁ vigarhati | tathā (19v.3) pustakalekhakapāṭhakānā[14] vṛttyupacche{:|}◯daṃ karoti |

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[1] See above footnote in § 10(a) (parallel to fifth paragragh of the *AN*, pañcakanipāta, no. 199).

[2] This insertion is given by a later hand.

[3] W. r. for *-vatsu*.

[4] For °*saṁvarttanīyaṁ*.

[5] For *karma*.

[6] For °*saṁvarttanīyaṁ*.

[7] For °*sa(ṃ)varttanīyaṁ*.

[8] *Akṣaras paṇḍi-* are rewritten on originals; original letters are not illegible.

[9] This insertion is given by a later hand.

[10] For *dharmaṃ*.

[11] Rewritten as *bha* > *se*.

[12] W. r. for *vigarhati*.

[13] For °*bhāṣināṃ*.

[14] The word *pustaka* was originally written as *pustakā* and a vowel sign *ā* of - *kā* is erased. For °*pāṭhakānāṃ*.

MS[B]: No. 1-1697

a) tad eva sūtraṃ yojyaṃ <I>

"punar aparaṃ bhikṣavaḥ upasaṃkrā◯nteṣu śīlavatsu abhivādayanti I pratyutiṣṭhaṃti I uccakulasaṃvarttanīyaṃ taṃ[1] bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā (11r.5) + t[i]pannaṃ[2] bhavati"[3]

"punar aparaṃ bhikṣavaḥ upasamkrānteṣu śīlavastu dā◯nāni dadanti I puṇyāni ca kurvanti I mahābhogasaṃvarttanīyaṃ bhikṣavaḥ taṃ[4] kulaṃ tasmiṃ samaye pratipradāṃ[5] pratipa;(11r.6) + .. vati[6] I I"

idaṃ karma mahābhogasaṃvartanīyaṃ I I I I

13. tatra katamaṃ karma duṣprajñasaṃvarttanīyaṃ I ucyate I I

ihaikatyo na pṛccha{n}ti I paṇḍitāṃ[7] śramaṇabrāhmaṇāṃ 'ko [dhar]..[8] [k]iṃ .. ..[9] [k]. rv[ataḥ[10] parāṃ śreya](11v.1) .. ram[11]' iti I api duṣprajñaṃ sevati I paṇḍitāṃ parivarjjayati I asaddharmaṃ dīpayati I saddharma[12] vigarhayati[13] I dharmabhāṇakāṇāṃ vaiśāradyopacchedaṃ karoti I saddharmabhāṇakānām an[abhiniveśena sādh]ukare[14] dadā(11v.2) +[15] asaddharmabhāṇakāṇāṃ sādhukāraṃ dadāti I I mithyādiṣṭiṃ varṇṇayati I samya◯kdṛṣṭiṃ vigarhayati I tathā pustakalekhakavācakānāṃ vṛttyupacchedaṃ karoti <I>

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[1] For *tad*.

[2] Read *(pra)t[i]pannaṃ*.

[3] Here, MS[B] has a passage which is expected to quote in § 10 (= fourth paragragh of the *AN*.) though MS[B] does not have corresponding folios.. See my footnote in § 10 of the MS[A].

[4] For *tat*.

[5] Read *pratipadaṃ*.

[6] Read *pratipa(nnaṃ bha)vati*.

[7] For *paṇḍitān* (Acc. pl.); cf. *BHSG* §8.90: *-āṃ* instead of *-ān*. This writing is found elsewhere in this MS; hereinafter, this type of orthography will not be mentioned.

[8] Read *[dhar](maḥ)*.

[9] Contextually these *akṣara*s should be read as *(dharmaṃ)* but second one seems to have a vowel sign *-e* on the left side of *akṣara*.

[10] Read *[k](u)[vataḥ]*.

[11] Read *[śreya](ska)ram*.

[12] For *saddharmaṃ*.

[13] Cf. *BHSG* § 43, s.v. *garhaya-ti*. non-caus.

[14] For *sādhukāraṃ*.

[15] Read *dadā(ti I)*.

MS[A]: No. 4–20

a) sūtre co{ka}ktaṁ |

unmattakasaṃvarttanīyaṁ ca kar[mmo]pār[j]a[na]ṃ[1] karoti[2] | saṃ(19v.4)mūdhaś[3] ca kālaṃ karoti | duḥsprajñaś ca bhava◯ti |

yathoktaṃñ ca {|} Nandikasūtre | catvāriṃśad ādīṇavāḥ[4] | surāmaireyamadyapramāda(19v.5)ṣṭhāne yojayitavyāḥ[5] | Buddhe cā'gauravo bhavati dharmma[6] saṃghe cāgauravo bhavati |

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[1] Lévi could not read this portion due to a warm-eaten hole but some parts of *akṣara*s are restored.

[2] The sentence beginning from *-saṃvarttanīyaṁ* to *karoti* is rewritten.

[3] For °*mūḍhaś* or °*mūḍhakaś*.

[4] MS[B] reads: *pañcatriṃśad ādīnavāḥ*. The *Dàzhìdùlùn* 『大智度論』 quotes the *Nandikasūtra* which enumerates thirty-five sins by drinking [T 1509, 25, 158a27-c10]: 「不飲酒者。酒有三種。一者穀酒。二者果酒。三者藥草酒。果酒者。蒲桃阿梨吒樹果。如是等種種名爲果酒。藥草酒者。種種藥草。合和米麴甘蔗汁中。能變成酒。同蹄畜乳酒。一切乳熱者可中作酒。略說。若乾若濕若清若濁。如是等能令人心動放逸。是名爲酒。一切不應飲。是名不飲酒。問曰。酒能破冷益身令心歡喜。何以不飲。答曰。益身甚少所損甚多。是故不應飲。譬如美飲其中雜毒。是何等毒。如佛語難提迦優婆塞。酒有三十五失。何等三十五。一者現世財物虛竭。何以故。人飲酒醉心無節限。用費無度故。 … … 」 (as to its translation, see Lamotte, *Mppś*, tome II, pp. 816-819). Nearly same passage is found in the *Fóshuō Chūjiāyuánjīng* 『佛說出家緣經』 (tr. by 安世高 Ān Shìgāo ?, T 791, vol. 17, 736c5-15). This Chinese text, although its translator's attribution to Ān Shìgāo is very doubtful (rather wrong), seems to have a close relationship to the *Nandikasūtra* or, at least, to its parallel. The reasons why I assume so are as follows: firstly a layperson Nandika appears as a counterpart of the Buddha; secondly, the Buddha teaches five moral codes (*pañca śīla*) and their results (each 10 results for first four codes and thirty-five for the last); thirdy only *Dàzhìdùlùn* 『大智度論』 and the *Fóshuō Chūjiāyuánjīng* 『佛說出家緣經』 give thirty-five evil acts whereas other Chinese translations give different number of evil acts (see below); last but not least, its content and composition of this Chinese text are almost same as Tibetan version of the *Nandikasūtra* (as for the Tibetan *Nandikasūtra*, see Feer's French translation, "Fragments Extrais du Kandjour," in: *Ann. du Musée Guimet* V, pp. 243-9). See my paper in this *Annual Report*, "Bibliographical Notes on the Quotations in the *Mahākarmavibhaṅga* (1) — *Nandikasūtra* —," pp. 13-26.

As noted above, in the Buddhist Literature, we have other enumerations of the sins caused by drinking: six, ten, and thirty-six. For example, one of the corresponding Chinese tranlsations of the *MKV*, i.e., the *Fēnbiéshànèbàoyìngjīng* 『分別善惡報應經』 (T 81, vol. 1, 899b27-c11) lists thirty-six evil acts; and the *Fóshuō Fēnbiéshànèsuǒqǐjīng* 『佛說分別善惡所起經』 (tr. by 安世高 Ān Shìgāo ?, T 729, vol. 17, 518b24-c28) does so (this is not a real translation but a Chinese apocryphal, see my paper mentioned above).

[5] Cf. *Abhidh-k-vy*, p. 381, 1-2: *surā-maireya-madya-pramāda-sthānen'āsevitena bhāviena bahulī-kṛtena kāyasya bhedān narakeṣūpapadyata iti Nandikasūtre vacanāt*. See also *Abhidh-k(VP)*, tome III, 84-85.

[6] For *dharmme*.

MS[B]: No. 1-1697

a) sūtre coktaṃ | |

unmattakasaṃvarttanīyaṃ ca (11v.3) + rm. pārjaya{n}ti[1] | saṃmūḍhakaś ca kālaṃ karoti <|> duṣprajño ca bhavati |

yathoktaṃ ◯ Nandikasūtre <|> pa◯catriṃśad ādīnavāḥ surāmaireyamadyapāne yojayitavyāḥ <|> Buddhe cāgauravo bhavati | dharme saṃ;(11v.4) +[2]

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[1] Read *(ka)rm(o)pārjayati.*

[2] Read *sam(ghe ca |).*

MS[A]: No. 4–20

atra Śākya«śāsūtre[1]»sūtraṃ[2] yojayitavyaṁ ǀ

yathā ca Bhagavān Kapīla«va»stu(20r.1)ny[3] [ā]gataḥ ǀ sa madyapānadoṣān na kadācid Bhagavaṃ«ta»m u«pa»saṃkrāṃtaḥ ǀ caturbhi[4] ṣṭhavirair Bhagavatā praiṣitai[5] gatvā vinītaḥ kālagataś ca ǀ

sākyāḥ pṛcchaṃ(20r.2)ti ǀ

"Bhagavan tasya kā gatir" iti ǀ

Bhaga{:ǀ}◯vān āha ǀ

"ime (')pi ca me śākyā[6] bhākhitasyārtham[7] ājāneyur[8]"

iti sūtraṃ yojayītavyaṁ (20r.3) ǀ

tath«ā[9]» Vṛdrā[10] Panthako[11] nāma bhikṣus[12] tasya Rā◯jagṛhe prativasa{n}to Bhagavatā gāthoddiṣṭā ǀ sā ca varṣārātreṇa[13] na śikṣ«i[14]»tā gṛ(20r.4)hītuṃ[15] ǀ bhikṣavo vismaya[16] prāptāḥ pṛcchanti ◯ ǀ

"Bhagavān{a}[17] kasy(') eṣa[18] karmmavipākena duṣprajñaḥ" ǀ

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[1] Added by a later hand.

[2] Although the scribe inserted *śasūtre*, it does not make sense. As for the title "*Śākyasūtra*," we have no corresponding text in Sanskrit. The motif that someone who always drunk did not come to see the Buddha is well-known in Pāli and Chinese texts; see Lévi 1932: 43, fn. 1.

[3] Read °*vastum*.

[4] For *caturbhiḥ*.

[5] For *preṣitair*.

[6] Two *akṣara*s *me śā* are rewritten.

[7] For *bhāṣita*-.

[8] For *jānīyur*, cf. *BHSG* §29.23ff.

[9] Vowel sign *ā* is added.

[10] W. r. for *Cūḍā*.

[11] *Akṣara ntha* is rewritten.

[12] *Akṣara kṣu* is rewritten.

[13] For *varṣarātreṇa*? Cf. the *Fànyǔzámíng*『梵語雑名』(ed. by 禮言 Lǐyán, T 2135, vol. 54, 1233c):「夏五六月 縛哩沙囉(引)怛羅(二合)」。

[14] Vowel sign *i* is added.

[15] For *grahītuṃ*.

[16] For *vismayaṃ*.

[17] W. r. for *Bhagavan*.

[18] For *kasyaiṣa*.

MS[B]: No. 1-1697

.. ta[1] Śākṛsūtre[2] yojayitavyaṃ ।

yadā ca Bhagavāṃ[3] Kapilavastum āgato ○ madyapānadoṣāṃ na kaścid Bhagavataḥ[4] uktaṃsaṃkrāntaś[5] caturbhiḥ sthāviraiḥ Bhagavatā preṣitair rātrau gatvā vinī(11v.5) + + + .. tāś[6] ca śākyāḥ pṛcchanti <।>

"Bhagavaṃs tasya kā gatir" iti ।।

"ime ○ (')pi ca gāthā bhāṣitasyārtham ājānīyur"

iti sūtraṃ yojayitavyaṃ ।।

yathā Cūḍā Panthako nāma bhikṣus tasya Rāja(11v.6) + + + + + + ..[7] Bhagavato[8] gāthoddiṣṭikā । sā ca varṣātyena[9] na śakkitā[10] gṛhītuṃ[11] <।> bhikṣavo vismaya[12] prāptāḥ pṛcchanti ।

"Bhagavaṃ kasyaiṣa karmaṇo vipākena duṣprajñaḥ ।।"

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[1] Read *(a)taḥ*.

[2] A mere transcribal error for *Śākya°*.

[3] For *Bhagavān*.

[4] Read *Bhagavantaṃ* (Acc. sg.).

[5] Read *u{ktaṃ}<pa>saṃkrāntaś*.

[6] Read *vinī(taḥ kālaga)tāś*.

[7] Read *Rāja(gṛhe prativasato)*.

[8] W. r. for *Bhagavatā*.

[9] Read *varṣātyayena*.

[10] Read *śikṣitā*?

[11] For *grahītuṃ*.

[12] For *vismayaṃ*.

MS[A]: No. 4–20

Bhagavān āha |

"Kāsyape saṃmyak*(20r.5)saṁbuddhe pa[r]iṇivṛte {|} ekha[1] āraṃṇyako bhikṣuḥ tripiṭikas[2] tat*kālam abhūt{a} | bhikṣūṇāñ ca buddhapūjām akurvataṃ[3] {|} buddhavacanam antarhitaṁ | (20v.1) te bhikṣavo '[s]ya samīpaṅ gatāḥ 'asmākaṃ buddhavacanam antarhitaṃ <|> upadeśaṃ kuruṣve'ty anena mātsaryadoṣād vyupadeso na kṛtaḥ | evaṃ tatsā{:|}(20v.2)sanam antarhitaṁ | tasya karmmaṇo vipā{:|}◯kenaiṣa duṣprajñaḥ"[4] <|>

idaṃ karmma duṣprajñasa(ṃ)varttanīyaṁ || ◎ ||

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[1] For *eṣa*.

[2] W. r. for *tripiṭakas*.

[3] For *akurvatāṃ*.

[4] As for the reason why CūlaPanthaka became so stupid, see, for example, the following texts wherein his previous life in the time of Kāśyapa Buddha is narrated: Pāli Jātaka *Cullakaseṭṭhijātaka* (Ekanipāta, Appaṇṇakavagga 4), ed. by V. Fausbøll, vol. 1, pp. 114-123 (esp. p. 116): *Thero Cullapanthakadārakaṃ pabbājetvā dasasu sīlesu patiṭṭhāpesi. Cullapanthakasāmaṇero pabbajitvā va dandho ahosi. Padumaṃ yathā kokauadaṃ sugandhaṃ | pāto siyā phullam avītagandhaṃ || Aṅgīrasam passa virocamānaṃ | tapantam ādicca iv' antalikkhe ti || imaṃ ekaṃ gātham catuhi māsehi gaṇhituṃ nāsakkhi. So kira Kassapasammāsambuddhakāle pabbajitvā paññavā hutvā aññatarassa dandhabhikkhuno uddesagahaṇakāle parihāsakeḷiṃ akāsi. So bhikkhu tena parihāsene lajjito n' eva uddesaṃ gaṇhi na sajjhāyam akāsi. Tena kammenāyaṃ pabbajitvā va dandho jāto, gahitagahitaṃ padaṃ upari upari gaṇhantassa nassati, tassa imam eva gāthaṃ gahetuṃ vāyamantassa cattāro māsā atikkantā*; the *Divyāvadāna* XXXV, esp. pp. 504-505: *kiṃ manyadhve bhikṣavaḥ. yo 'sau Kāśyapasya samyaksaṃbuddhasya paravacane bhikṣus tripiṭa āsīt paścād asau saukarika eṣa eva Panthako bhikṣuḥ. yad anena mātsaryena na kasyacic catuṣpadikā gāthā uddiṣṭā yac ca sūkarān praghātya yac cāsaṃjñisattvebhya ihopapannas tasya karmaṇo vipākena cūḍaḥ paramacūḍo dhanvaḥ paramadhanvaḥ saṃvṛttaḥ* (p. 505, 24-29) [parallel to the *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì*『根本説一切有部毘奈耶』(T 1442, vol. 23, 799b2-c12): 汝諸苾芻勿生異念。往時屠豬人者即此愚路苾芻是。由彼昔時慳贓於法。乃至四句伽他不爲人説。又多屠殺諸畜生故。復由生在無想天中。由彼業緣至愚至純。是故汝等苾芻不應慳法。以清淨心爲他説法。當如是學 (c7-12)].

The *Āpídámó Dàpípóshālùn*『阿毘達磨大毘婆沙論』 gives several stories about the reasons why Panthaka became stupid (T 1545, vol. 27, 902c1-10): 「問小路何緣如是闇鈍。答尊者小路於昔迦葉波佛法中。具足受持彼佛三藏。由法慳垢覆蔽其心。曾不爲他授文解義及理廢忘。由彼業故今得如是極闇鈍果。有説。彼不者曾於婆痆斯城作販猪人。縛五百猪口運置船上度至彼岸。及下船時氣不通故猪豬皆已死。由彼業力如是闇鈍。有説。彼尊者昔餘生中曾閉塞瞿陀獸窟門令不得出在中而死。由彼業故闇鈍如是。」

MS[B]: No. 1-1697

Bhagavān āha | |

"Kāśya(12r.1) + + + + + .[dh].[1] [pa]rinirvṛte eṣa āraṇyako bhikṣuḥ tripiṭāḥ[2] tatkālam āsīt* <|> bhikṣūṇāñ ca buddhe pūjām eva kuruvatāṃ[3] buddhavacanam antarhitaṃ <|> te bhikṣavas tasya samīpaṃ gatāḥ 'asmākaṃ buddhavaca(12r.2) + + + + [t].(ṃ)[4] | asmākam apy upadeśaṃ kuruṣve'ty anena mātsaryadoṣām[5] upade◯śo na kṛtaḥ | evaṃ tacchāśanam antarhitaṃ | tasyaiṣa karmaṇo vipākenaiṣa duṣprajñaḥ | |"

idaṃ karma duṣprajñasamvarttanīyaṁ | | (12r.3) + +[6] [| |]

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[1] Read *Kāśya(pe samyaksaṃbuddhe).*

[2] Read *tripiṭakaḥ.*

[3] For *akurvatāṃ.*

[4] Read *buddhavaca(naṃ antarhi)[t](aṃ).*

[5] For °*doṣād* (Ab. sg.) or °*doṣā-m-upa*° ? (cf. *BHSG* §§ 4.59, 8.46.)

[6] We expect here to have a double circle indicating an end of the section.

MS[A]: No. 4–20

14. katamat* (20v.3) karma mahāprajñāsaṃvarttanīyaṁ[1] | ucyate :| ◯

ih(') ekatyaḥ[2] pariprcchakajātīyo bhavati | paṇḍitān* śramaṇān* brahmaṇān* (20v.4) sevate | duḥṣprajñān* brāhmaṇān* parivajaya◯ti[3] | saddharmma[4] dīpayati | asa«dharmma»[5] vigarhati | dharmabhānakānā[6] vaisāradyaṃ varddhaya{ṃ}ti <|> (20v.5) .. hitabhāṣitānāṃ[7] sādhukāraṃ dadāti | asaṃhibhāṣiṇāḥ[8] pariharati[9] | saṃmyak*dṛṣṭi[10] varṇṇayati | mithyādṛṣṭi[11] vigarhati | masīpusta(21r.1)ka[l]ekh[i]ṇīpradānāni[12] dadāti <|> na ca madyaṃ pibati | |

yathoktaṃñ ca Nandikasūtre[13] | catvāriṃśad ādīnavān[14] madyadoṣāḥ | akuśalapakṣeṇa yojayi(21r.2)<ta>vyāḥ | |

idaṃ karmma mahāprajñasaṁvarttanīyaṁ {{|}} ◯ | | ◎ | |

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[1] W. r. for *mahāprajña°*.

[2] For *ihaikatyaḥ*.

[3] Read *parivarjayati*.

[4] For *saddharmmaṃ*.

[5] Added by a later hand in *devanāgarī*. For *asaddharmmaṃ*.

[6] For °*bhāṇakānāṃ*.

[7] Read *(sa)hita°*.

[8] W. r. for *a(sa)hi<ta>bhāṣiṇaṃ* (Ac. sg.) or °*bhāṣiṇaḥ* (Acc.pl).

[9] Originally written as *hā* and then vowel sign *ā* is erased.

[10] For °*dṛṣṭiṃ*.

[11] For °*dṛṣṭiṃ*.

[12] W. r. for °*lekhanī°*.

[13] See above footnote in § 13.

[14] W. r. for *ādīnavāḥ*.

14. tatra katamaṃ karma mahāprajñasaṃvarttanīyaṃ | ucyate ||

ihaikatyaḥ pa○ripṛcchanajātīyo bhavati | paṇḍitāñ cchramaṇabrāhmaṇānāṃ sevati, duṣprajñaṃ parivarjayati | saddharman dīpayati | (12r.4) + [sa]ddharmaṃ[1] vigarhayati | dharmabhāṇakāṇāṃ vaiśāradyaṃ varṇṇayati | sahitabhā○ṣiṇāṃ sādhukāraṃ dadāti | ahitabhāṣiṇaṃ[2] pariharati | samyakdṛṣṭiṃ varṇṇayati | mithyādṛṣṭiṃ vigarhati | masipusta(12r.5) + [l]. khanīpradānāni[3] dadāti | na ca madyaṃ pibati |

yathoktaṃ ca Nandikasūtre <|> ○ pañcatriṃśat madyapānadoṣāḥ akuśalapathe[4] yojayitavyāḥ ||

idaṃ karma mahāprajñasaṃvarttanīyaṃ ||

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[1] Read *(a)[sa]ddharmaṃ*.

[2] Or °*bhāṣiṇaḥ* (Acc. pl.) ?

[3] Read *masīpusta(ka)[l](e)khanī*°.

[4] W. r. for °*pakṣena* ? (T.: *phyogs*). Or does it imply "*akuśala(-karma-)patha*," although 'drinking' is not included in "*daśa karmapatha*" ?

MS[A]: No. 4–20

15. katamat* «karmma» narakopapattisaṁvarttanīyaṁ | ucyate |

trivra[1] praduṣṭacittasya {:|}(21r.3) kāyavāṅmanoduścaritaṃ | ucchedadṛṣṭiḥ | śā◯śvatadṛṣṭiḥ | «nāṣṭikadṛṣṭi»[2] <|> akrayādṛṣṭiḥ[3] | matsarīvādaḥ[4] | akṛtajñatā | ānantaryaṁ | ā(21r.4)ryāṇāṃ śīlavatāṃ abhūtākhyānadānaṃ[5] ||

idaṃ krarma[6] ◯ ṇarakopapatisa(ṃ)vartanīyaṁ[7] || ◎ ||

16. katamat{a} krama[8] triryagyonyupapatisaṃvartta(21r.5)nīyaṃ[9] {||} ucyate |

madhyama[10] kā«ya»vāṅmanoduścaritaṃ | vicitra[11] rāgasamunthitaṃ[12] krama[13] <|> vicitraṃ {|} dveṣasamunthitaṃ[14] {|} krama[15] <|> vicitraṃ {|} mohasamuthi{:|}(21v.1)taṃ karmma | mātāpitroḥ pravrajitānā[16] cākalpikapradānaṃ <|> tiryagyoligatānāṃ[17] satvānāṃm avahasanaṃ | tathā pranidhānakarma {|} yathā govrati(21v.2)ka{|}kukku{{pra}}ravratika{|}prabhṛtīnāṁ[18] praṇi◯dhānam 'a{{mu}}tropapadyeyam' iti |

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[1] Read *tīvraṃ*.

[2] For *nāstikadṛṣṭiḥ*.

[3] Read *akriyā°*.

[4] For *matsari°*.

[5] Read *abhūtā<bhyā>khyāna°* (?) Cf. *BHSD*, s.v. *abhyākhyāna*-.

[6] For *karma*.

[7] For *°papatti°*.

[8] For *karma*.

[9] For *tiryagyonyupapatti°*.

[10] For *madhyamaṃ*.

[11] For *vicitraṃ*.

[12] For *°samutthitaṃ*.

[13] For *karma*.

[14] For *°samutthitaṃ*.

[15] For *karma*.

[16] For *pravrajitānāṃ*.

[17] W. r. for *°yoni°*.

[18] Vowel sign *i* of -*prabhṛti*- is cancelled and sign *ī* is added.

MS[B]: No. 1-1697

15. tatra (12r.6) + .. maṃ[1] karma narakopapattisamvarttanīyaṃ <|> ucyate ||

tīvram[2] praduṣṭacittasya kāyavāgmanoduścaritaṃ <|> ucchedadṛṣṭiḥ <|> śāśvatadṛṣṭiḥ <|> nāstikadṛṣṭiḥ | akriyādṛṣṭiḥ | asatkriyāvādaḥ <|> matsari(12v.1)[v]ādaḥ <|> akṛta[jñatā] <|> ānantaryaṃ āryāṇāṃ śīlavatām abhūtābhyākhyānadānaṃ <|>

idaṃ karma narakopapattisaṃvarttanīyaṃ ||

16. tatra katamaṃ karma tiryagyonyupapatt[is].(ṃ)[v].(r)tt.[nīya][3] <|> ucyate |

madhyama[4] (12v.2) + [ya]vāṅmanoduścaritaṃ[5] <|> vicitra[6] rāgasamucchitaṃ[7] karma <|> vicittaṃ[8] dveṣasamu○tthitaṃ karma <|> vicitraṃ mohasamucchitaṃ[9] karma <|> mātāpitroḥ pravrajitānāṃ cākalpikapradā{{na}}naṃ <|> tiryagyonigatānāṃ sa(12v.3) + nāṃ[10] avahasanaṃ | tathā praṇidhānakarma yathā govratikakukkuravrati;○kaprabhṛtīnāṃ praṇidhānam 'a{{t}}tropapadyeyam' iti |

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[1] Read *(ka)tamaṃ*.

[2] Rewritten: *tavīṃ* > *tīvraṃ*.

[3] Read *[°s](aṃ)[v](ar)tt(a)[nīya](ṃ)*.

[4] For *madhyamaṃ*.

[5] Read *(kā)[ya]°*.

[6] For *vicitraṃ*.

[7] For *°samutthitaṃ*.

[8] For *vicitraṃ*.

[9] For *°samutthitaṃ*.

[10] Read *sa(tvā)nāṃ*.

MS[A]: No. 4–20

a) yathā ca bodhisatvasya Si(ṃ)hajātake[1] avadānaṃ vakta(21v.3)vyaṁ ı

yathā ca Varṣākārasya brahmaṇasya[2] ma○rkadvopapati[3] ı

tadyathā ı Varṣākāreṇa[4] kila brāhmaṇena ṣṭhaviraMahākā{la}śyapo (21v.4) bhikṣū Rājagṛhasyopareṇa[5] Gṛdhakūtāt[6] pa○rvatād Ṛṛigiripārśvaṃ parvvataṃ vehāyasaṃ[7] gacchan{a} dṛṣṭas tena praduṣṭacittena Devada;(21v.5)ttĀjātaśatrusaṃsargād vāgduścaritaṁ kṛtaṃ ı

"eṣa śramaṇo vihāyasaṃ parvatāt* parvvataṃ gacchati ı tadyathā {ı} markato vṛkṣād vṛkṣam eva (22r.1) gacchat«i» ı"

Bhagavataḥ kathitaṃ ı 'Va(r)ṣākāreṇa brāhmanena krodha{rā}jātena vāgduścaritaṃ kṛtaṃ' ı "tasya ko vipākaḥ ı"

Bhagavān āha ı

"asya vāgdu(22r.2)ścaritasya vipākato Varṣākāro brā;○hmaṇaḥ {ı} pañca janmāntaraśatāni[8] karmato[9] bhavaiṣyati[10] ı"

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[1] *Siṃhajātaka*. In Pāli, we have the *Sīhajātaka* (No. 157) but it does not have a story of bodhisattva. Michael Hahn reported that Skt. *Siṃhajātaka* is included in the *Jātakamālā* of Haribhaṭṭa, see Table II (p. 6) [*Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Āryaśūra. On the Rediscovery of Parts of Their Jātakamālās*, Studia Philologica Buddhica, Occasional Paper Series I, Tokyo: the International Institute for Buddhist Studies, 1977, 1992 (Second edtion thoroughly revised and enlarged)]. His edition of "all the extant stories from Haribhaṭṭa's *Jātakamālā*" (p. viii) was previously announced to be published from the Nepal Research Centre but it was cancelled. In my knowledge, it is not yet published.

[2] For *brāhmaṇasya*.

[3] Read *markaṭopapattiḥ*. As for the story of *Varṣākāra* (minister of Ajātaśatru) who was born as a monkey, see the *Papañcasūdhanī* (*Majjhimanikāyaṭṭhakathā* of Buddhaghosa, Gopakamoggallānasuttavaṇṇanā. ed. by I. B. Horner, PTS, 1977, vols. IV-V, p. 73, 108): *taggha ti ekaṃse nipāto. kahaṃ pana bhavaṃ ānando ti kiṃ therassa Veḷuvane vasanabhāvaṃ na jānātī [ti] jānāti. Veḷuvanassa pana anena ārakkhā dinnā tasmā attānaṃ ukkaṃsāpetukāmo pucchati. Kasmā pana tena tattha ārakkhā dinnā, so kira ekadivasaṃ Mahā-kaccāyanatheraṃ Gijjhakūṭā otarantaṃ disvā: makkaṭo viya eso ti āha. Bhagavā taṃ kathaṃ sutvā; sace khamāpeti iccetaṃ kusalaṃ. no ce khamāpeti, imasmiṃ Veḷuvane gonaṅguṭṭhamakkaṭo [v.l. gonaṅgala°] bhavissatī ti āha. So taṃ kathaṃ sutvā "samaṇassa Gotamassa kathāya dvedhābhāvo nāma n' atthi, pacchā me makkaṭabhūtakāle gocaraṭṭhānaṃ bhavissatī"ti. Veḷuvane nānāvidhe rukkhe ropetvā ārakkhaṃ adāsi. aparabhāge kālaṃ katvā makkaṭo hutvā nibbatti. Vassakārā ti vutte āgantvā samīpe tiṭṭhati [v.l. aṭṭhāsi]. taggha ti sabbavāresu ekaṃsapacane yeva nipāto. taggha, bho ānandā ti evaṃ therena parisamajjhe attano ukkaṃsitabhāvaṃ ñatvā: ahampi theraṃ ukkaṃsissāmīti evam āha.*

[4] Long vowel sign *ā* is added to *ṣa* of *varṣa-*.

[5] Read °*parimeṇa*; cf. *BHSD*, s.v. *uparima* (2).

[6] For *Gṛdhrakūṭāt*.

[7] Cf. *BHSD*, s.v. *vaihāyasaṃ*.

[8] This *akṣara nmā* is rewritten but original one is illegible.

[9] Read *markaṭo*.

[10] W. r. for *bhaviṣyati*.

MS[B]: No. 1-1697

a) yathā ca bodhisatvasya Siṃhajātake avadānaṃ vaktavyaṃ | |

yathā (12v.4) + + r[ṣ]ākārasya[1] brāhmaṇasya markaṭopapattiḥ | |

tadyathā Varṣākāreṇa ○ brāhmaṇena sthaviraMahākāśyapo bhikṣuḥ Rājagṛhasyoparimeṇa Gṛddhrakūṭāt[2] parvatād Girmakaparvataṃ[3] vaihā(12v.5) + + + + n[4] dṛṣṭaḥ <|> dṛṣṭvā tena praduṣṭacittena Deva{{ta}}dattĀjātaśatrusaṅsargāt* vāgduścaritaṅ kṛta[5] <|>

"eṣa śramaṇo vihāyasāṃ[6] parvatāt parvataṃ gacchan* | tadyathā markaṭo vṛkṣan eva gaccha(12v.6) +[7]"

+ + + + [ḥ[8] ka]thitaṃ 'Varṣākāreṇa brāhmaṇena krodhajātena vāgduścaritaṃ kṛtaṃ' "tasya ko vipākaḥ | |"

Bhagavān āha | |

"asya vāgduścaritasya vipākaḥ Varṣākārā[9] brāhmaṇaḥ pañca jarmā(13r.1) + + + + + + + ..[10] bhaviṣyatī"ti | |[11]

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[1] Read *(ca Va)r[ṣ]ākārasya*.

[2] Original °*ṭot* (Rewritten).

[3] *Girmaka* ?

[4] Read *vaihā(yasaṃ gaccha)n*.

[5] For *kṛtaṃ*.

[6] Cf. *BHSD*, s.v. *vihāyasam*,

[7] Read *gaccha(ti)*.

[8] Read *(Bhagavata)[ḥ]*.

[9] W.r. for *Varṣākāro*.

[10] Read *janmā(ntaraśatāni markaṭo)*.

[11] Compared to MS[A], there is a long omission after this sentence: *tatas tena varṣākāreṇa śrutaṃ Bhagavatā nirdiṣṭam — tvaṃ kila pañca janmāntaraśatāni markaṭo bhaviṣyasīti* (this is a reconstructed sentence based on MS[A]).

MS[A]: No. 4–20

tatas tena Varṣākāre(22r.3)ṇa śrutaṁ {|} Bhagavatā nirddiṣṭa[1] <|> 'tvaṃ kila ;◯ pañca jan{a}«n»māntaraśatāni markkato bhavikṣati[2] | |'

sa saṃvignacittaṃ prasādita(22r.4)vān* | tena Bhagavān pariṇirvāṇakā;◯la[3] pṛṣṭaḥ |

"tasya karmaṇaḥ kadā parikṣaya" iti |

Bhagavān āha | |

"tāny ai(22r.5)va[4] pañca janmā[nta]raśatāni[5] kin[6] tu Rājagṛhe utpatsyase | yathā «ja»mbvā Jambudvīpe jñāyate[7] | yatra auṣṭikāmātrāṇi[8] phalāṇi | yathā ;(22v.1) kṣaudramadhu eva<m>asvādāni[9] tatrotpattir bhav«i»ṣyati | tato vyutthitasya te sugatir bhavikṣati[10] | yathā cittapradoṣeṇa siṃheṣūpapannaḥ |"

(22v.2) tadarthañ ca Bhagavatā gāthā uktā |

> dīrghā su◯thato[11] rātrī dīrghaṁ śrāntasya yojanaṃ |
> dīrghā bālasya saṃsāraḥ {|} saddharmam avijā(22v.3)nataḥ | |[12]

idaṃ krama[13] tiryagyonyupapati◯saṃvarttanīyaṃ[14] | | | |

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[1] For *nirddiṣṭaṃ*.

[2] *kṣ-* < *ṣy-*. Read *bhaviṣyasi*; cf. Lévi 1932: 45, fn.11.

[3] For °*kāle*.

[4] For *eva*.

[5] This *akṣara* is rewritten, so illegible.

[6] Originally written as *tti* and then it is rewritten as *ki-*.

[7] For *jāyate*.

[8] Lévi: 45, fn. 16; cf. *BHSD*, s.v. *uṣṭrikā*.

[9] Read *evamāsvādāni*; as for this phrase, see Lévi 1932: 45-6, fn. 18 and *BHSD*, s.vv. *aneḍaka* and *kṣaudra*.

[10] For *bhaviṣyati*.

[11] Several texts which have this verse read *jāgarato*, see next footnote.

[12] This verse is found in the followings: the *Udānavarga* (Bernhard ed.) I 19: *dīrghā jāgarato rātrir dīrghaṃ śrāntasya yojanam | dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ* | |; the *Dhammapada* 60; Chs.: the *Făjùjīng* 『法句經』「愚闇品(Yúàn pǐn)」(tr. by 法救 Făjiù and 維祇難 Wéiqínán, T 210, vol. 4, 563b20-21)「不寐夜長　疲惓道長　愚生死長　莫知正法」[= the *Chūyàojīng*『出曜經』卷第二「無常品(Wúcháng pǐn)」(tr. by 竺佛念 Zhúfóniàn, T 212, vol. 4, 616c17-18)]; the *Făjíyàosòngjīng*『法集要頌經』「有爲品(Yǒuwéi pǐn)」(tr. by 法救 Făjiù and 天息災 Tiānxīzāi, T 213, vol. 4, 777b17-18)「不寐覺夜長　疲惓道路長　愚迷生死長　希聞於妙法」。

[13] For *karma*.

[14] For °*upapatti*°.

sa saṃvigna{ḥ}cittaṃ prasāditavān* tena Bhagavāṃ parinirvāṇakāle pṛṣṭaḥ |

"tasya karmaṇo vipākaḥ kadā parikṣaya" iti ||

Bhagavān āha ||

"tāny eva pañca janmāntaraśatāne[1] (13r.2) + + + +[2] gṛhe utpaśyati[3] | yayā jambvā Jambudvīpe jñāyate[4] | tatroṣṭrikā◯mātrāṇi phalāni <|> yathā kṣaudramadhv anetrakaṃ[5] {|} evamāsvādāni tatropapattir bhaviṣyatīti[6] | tato vyutthitasya suga(13r.3) + + .. ṣyati[7] | yathā cittapradūṣaṇena siṃheṣūpapannaḥ <|>"

tadartha◯ ca Bhagavatāḥ ◯ gāthā bhāṣitā ||

dīrghāṃ jāgarato rātriṃ dīrghāṃ śrāntasya yojanaṃ |
dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ <||>

(13r.4) + daṃ[8] karma tiryagyoni-upapattisaṃvarttanīyaṃ || ||

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[1] W.r. for °*śatāni*.

[2] Read *(kin tu Rāja)*-.

[3] Read *utpatsyase*.

[4] For *jāyate*.

[5] See Lévi 1932: 45-6, fn. 18 and also *BHSD*, s.vv. *aneḍaka* and *kṣaudra*.

[6] Omit *iti*.

[7] Read *suga(tir bhavi)ṣyati*.

[8] Read *(i)daṃ*.

MS[A]: No. 4–20

17. katamat{a} karma yamalokopapattisaṁvarttanīyaṃ | (22v.4) ucyate |

kruddhasya pratihatacittasya kāya◯vāṅmaṁnoduścaritaṃ <|> lobho viṣamalobho mithyājīvo jighāṃsitapipā;(22v.5)sitasya kruddhasya kālakriyā[1] | vastuṣv abhiṣaktacittasya kruddhasya kālakriyā ||

a) yathā coktaṃ Bhagavatā {|} Śatavarga Āgame Kramavibhaṃ(23r.1)ṅgasūtre[2] |

"tasya khalu punar Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupaṣṭhitaṃ bhavati || mara«ṇa»kāle[3] vā mithyādṛṣṭiḥ ||"

idaṃ krama[4] ya(23r.2)malokāsaṃvarttanīyaṁ[5] || ◎ ||

18. katamat* ◯ karma asuralokopapattisaṃvarttanīyaṁ[6] | ucyate |

sarvamṛdukāyavāṅmanodu(23r.3)ścaritaṁ | mānaḥ || abhimānaḥ | adhimā◯naḥ | asminmānaḥ | mithyāmānaḥ | sukṛtakusalamūlam asuralokopapatti(23r.4)pariṇāmitaṃ <|> sarvot{a}kṛṣṭaṃ rāgam anusamu◯tthitaṁ dauḥsīlyaṃ prajñāmukhena ||

idaṁ karma asuralo<ko>papattisaṃvarttanī(23r.5)yaṁ || ◎ ||

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[1] Long vowel sign is eraed.

[2] *Karmavibhaṅgasūtra.* The passage quoted here partly corresponds to Pāli *Mahākammavibhaṅgasutta* (*MN*, III, p. 214 and 215): *Pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Pacchā vāssataṃ kataṃ hoti pāpakammaṃ dukkhavedaniyaṃ. Maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnā*; the *Zhōngāhánjīng*『中阿含經』第百七十一「分別大業經」(*Fēnbiédàyèjīng*) (T 26(171), vol. 1, 708c4-12): 「阿難。若有一不離殺．不與取．邪婬．妄言。乃至邪見。此不離．不護已。身壞命終。生惡處地獄中者。彼即因此緣此。身壞命終。生惡處地獄中。或復本作不善業。作已成者。因不離．不護故。未盡應受地獄報。彼因此緣此。身壞命終。生惡處地獄中。或復死時生不善心。心所有法邪見相應。彼因此緣此。身壞命終。生惡處地獄中。阿難。如來知彼人為如是也。」 However, as is noted by Namikawa 1984a: 58-60, our text has slightly different context.

[3] *Akṣara ṇa* is adde by a later hand.

[4] For *karma*.

[5] A mere transcribal error for *yamalokopapatti*°.

[6] Among several Chinese parallels of the *MKV*, only the *Fówéishǒujiāzhǎngzhěshuōyèbàochābiéjīng*『佛爲首迦長者說業報差別經』(tr. by 瞿曇法智 Qútánfǎchī) has this section (T 80, 1, 893a24-28). The existence of this section is regarded as one of the materials for deciding the school to which this *Karmavibhaṅga* belongs; see Namikawa 1984c: 37-8; 1985b, 772-1 (98-99).

17. tatra katamaṃ karma pre○talokopapattisamvarttanīyaṃ | ucyate || [1]
    tatra katamaṃ karma yamalokopapattisamvarttanīyaṃ | ucyate ||

kruddhasya (13r.5) + .. hatacittasya[2] kāyavāṅmanoduścaritaṃ | lobho viṣamalobho mithyā○jīvaḥ jighānsitapipāsātasya[3] kruddhasya kālakriyā <|> vastuṣv abhiṣaktacittasya kruddhasya kālakriyā <|>

a) yathā coktaṃ (13r.6) + + vata[4] Śatavarge Āgame Ka(rma)vibhaṅgasūtre <|>
   "tasya khalu punaḥ Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupasthitaṃ bhavati | maraṇakāle vā mithyādṛṣṭiḥ ||"

idaṃ karma [yamal]okopapattisaṃ(13v.1) + .. nīyaṃ[5] || ||

18. tatra katamaṃ karma asuralokopapattisaṃvarttanīyaṃ | ucyate |

sarvamṛdukāyavāṅmanoduścaritaṃ | mānaḥ <|> apamānaḥ <|> adhimānaḥ <|> asmiṃmānaḥ <|> mithyāmā[naḥ | s]u.ṛta{[d]u[ṣ]kṛta}kuśala(13v.2) + .. ṃ[6] {|} asuralokopapattipariṇāmitaṃ <|> samotkṛṣṭaṃ rāgasamutthita○n dauḥśīlyaṃ prajñāmukhena ||

idaṃ karma asuralokopapattisamvarttanīyaṃ || ||

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[1] Simon (1970: 163, fn. 4): "The heading *yi-dagsu skye-ba* renders *pretalokopapatti* (see Lévi, p. 46, n. 6). Note the alternative heading *yamalokopapatti* preferred by T xvii: *gśin-rjeḥi ḥjig-rten-du skye-ba*."

[2] Read *(prati)hatasya*.

[3] Vowel sign of *sā* seems to be corrected but it is illegible.

[4] Read *(Bhaga)vatā*.

[5] Read °*saṃ(vartta)nīyaṃ*.

[6] Read *[s]u(k)ṛtakuśala(mūla)ṃ*. The word *duṣkṛta* should be omitted on the basis of the *Fówéishǒujiāzhǎngzhěshuōyèbàochābiéjīng*『佛爲首迦長者說業報差別經』(T 81, 1, 893a27-8): 「十者。廻諸善根。向修羅趣。」

MS[A]: No. 4–20

19. katamat* karmma manuṣyopapattisaṃvarttanīyaṁ[1] I ucyate I

śubhāvitā mandabhāvitāś ca dasa kusalāḥ[2]karmapathāḥ I ka;(23v.1)tame daśa I tri<vi>dhaṃ kāyakarma caturvidhaṃ vākkarma trividhaṃ manaḥ{I}karmma I I

idaṃ karmma manuṣyāpapattisaṃvarttanīyaṃ[3] I I ◎ I I

20. katamat* karmma kā(23v.2)māvacaradevo<papa>ttisaṃvarttanīyaṃ I ucyate I ○

śu«sa»māptā[4] daśa ku<śa>lāḥ karmmapathāḥ I

idaṃ karma kāmāvacaradevopapattisaṁ(23v.3)varttanīyaṁ I I ◎ I I

21. katamat* karma rū○pāvacara{{ṇa}}devopapattisaṃvarttanīya«ṃ»{{ḥ}} I ucyate I

śusamāptāḥ śusamāhi(23v.4)tās[5] tato visiṣṭatarāḥ paripūrṇṇā daśa ○kusalāḥ karmmapathāḥ I I

idaṃ karma rūpāvacara{{ṇa}}devopapatti<saṃ>vartanīyaṁ (23v.5) I I ◎ I I

22. katamat* karmmārūp<y>āvacara{{ṇa}}devopapatti<saṃ>vartanīyaṁ I ucyate I

cataśra ārūpyasamāpat<t>ayaḥ I ākāsānantyāyatanaṁ I (24r.1) naivasa(ṃ)jñānāsaṃjñāyatanaṃ[6] I etāḥ samāpat<t>ayo bhāvitā bahulīkṛtāś ca bhavaṃti I I

idaṃ ka(24r.2)rmārūp<y>āvacaradevopapattisa(ṃ)varttanīyaṁ ○ I I ◎ I I

---

[1] Originally written as -*syā*- and then rewritten as -*syo*-. Read *manuṣyo(papatti)*°.

[2] This *visarga* is written on original *daṇḍa* sign.

[3] W. r. for *manuṣyo*-.

[4] *Akṣara sa*- is added by a later hand.

[5] Rewritten as *hī* > *hi*.

[6] MS[A] mentions only two among four *āyatanas*.

19. tatra katamaṁ karma manu(13v.3) + lokopapattisaṃvarttanīyaṃ[1] | ucyate ||

abhāvita[2] mandabhāvitāś ca daśa ○ kuśalā karmapathā[3] | katame daśaḥ[4] trividhaṃ kāyakarma, caturvidhaṃ vākkarma, trividhaṃ manaskarma || ||

idaṃ karma ma(13v.4) + ṣy[o]papattisaṃvarttanīyaṃ[5] || ||

20. tatra katamaṃ karma kāmāvacaradevopa○pattisaṃvarttanīyaṃ | ucyate |

susamāptā daśa kuśalāḥ karmapathāḥ ||

idaṃ karma kāmāvacaradevopapatti;(13v.5) + + + .īyaṃ[6] || ◎ ||

21. tatra katamaṃ karma rūpāvacaradevopapattisamvartta○nīyaṃ || ucyate ||

susamāptāḥ susamāhitāḥ tato viśiṣṭatarāḥ paripūrṇṇāḥ daśa kuśalāḥ karmapathāḥ ||

(13v.6) + + + + + ..[7] [va]caradevopapattisamvarttanīyaṃ || ||

22. tatra katamaṃ karma ārūpyāvacaradevopapattisamvarttanīyaṃ | ucyate ||

catvāry[8] ārūpyāsamāpattayaḥ[9] <|> ākāśānaṃtyāyatanaṃ | vij○ānā(14r.1) + + + + ..[10] n[ai]vasaṃjñānāsaṃjñāyatanaṃ | etā samāpattayaḥ bhāvitā bahulīkṛtāś ca bhavanti ||

idaṃ karma ārūpyāvacaradevopapattisaṃvarttanīyaṃ || ◎ ||

---

[1] Read *manu(ṣya)°*.

[2] W.r. for *subhāvitā*.

[3] For *kuśalāḥ karmapathāḥ*.

[4] This *visarga* seems to be a puncuation.

[5] Read *ma(nu)ṣy[o]°*.

[6] Read °*(saṃvarttan)īyaṃ*.

[7] Read *(idaṃ karma rūpā)-*.

[8] For *catasraḥ* (<f>pl.Nom.). Is a neuter form *catvāri* used as feminine form?

[9] For *ārūpya°*.

[10] Read *vijñānā(nantyāyatanaṃ)*. In enumerating four stages, the third stage, i.e., *ākiñcanyāyatana*, is omitted.

MS[A]: No. 4–20

23. katamat* karma kṛtaṃ nopacitaṃ | ucyate ||

yat* kṛtvā ka«rmma[1]» ārttīyati[2] | (24r.3) jihreti | vijugupsati | deśayaty ācakṣa○ti | vyaktīkaroti <|> āyatyāṃ saṃvaram āpadyate | na punaḥ karoti |

idaṃ ka(24r.4)rmma kṛtaṃ nopacitaṁ || ◎ ||

24. katamat* ka○rmmopacitaṃ na kṛtaṁ | ucyate |

yat{a} karma {na} kāyena paripūrayitavyaṁ <|> tatra pra(24r.5)dvaṣṭacittaṃ[3] vacāṃ bhāṣate | 'evaṃ te kariṣye' iti |

idaṃ kramaupacitaṃ[4] <na> kṛtaṃ || ◎ ||

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[1] Added by a later hand.

[2] On several textual problems concerning to this word *ārttīyati* and a set phrase "*yat kṛtvā karma* ...," see our introduction in first part of this study (pp. 99-103).

[3] For °*duṣṭacitto*.

[4] For *karmopacitaṃ*.

23. tatra katamaṃ karma kṛtaṃ nopaci(14r.2) + + .[y].[te][1] |

[yat] kṛ[tvā ka](r)[ma] .. .īya .i[2] | [je]h.īyati[3] | vibhavati, vijugpsate | ○ deśayaty ācaṣṭe vyantīkaroti[4] | āyatyāṃ saṃvaram āpadyate || na punaḥ karoti ||

idaṃ karma kṛtaṃ nopacitaṃ (14r.3) +[5] ||

24. tatra katamaṃ karma upacitaṃ na kṛtaṃ <|> ucyate ||

yat karma kāyena [pari]○[pūrayi]tavyaṃ | tatra praduṣṭacitto vacāṃ bhāṣati || 'idat[6] te kariṣyāmī'ti ||

idaṃ karma upacitaṃ na kṛtaṃ || ||

---

[1] Read *nopaci(taṃ | uc)[y](a)[te]*.

[2] Read *(ārtt)īya(t)i*.

[3] Read *[je]h(r)īyati*.

[4] For *vyaktīkaroti* ?

[5] Probably this is a double *daṇḍa*.

[6] For *idan*.

25. katamat* karma kṛtam upacitañ ca । ucyate ।।

(24v.1) yat* karmma sā(ṃ)cetanikaṃ ।
yathoktaṃ Bhagavatā[1] ।।

maṇa«ḥ»pūrvvaṃgamā dharmmā maṇaḥśreṣṭā[2] manojavā ।
maṇasā hi praduṣṭena bhākhate[3] vā karoti vā ;(24v.2) ।।
tato na[4] duḥkham artheti[5] cakraṃ vā vahato ◯ padaṃ[6] ।
manaḥpūrvvaṅgama dharmmā manaḥśreṣṭhā manojavā ।
maṇa{ḥ}sā hi prasannena bhā(24v.3)ṣa«te» vā karoti vā ।।
tato na sukham artheti[7] ◯ chā«yā» vā anuyāyinī[8] ।।

idaṃ karma kṛtam upacitañ ca ।। ◎ ।।

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[1] Following verses correspond to the *Dhammapada* xxxi 23-24 and the *Udānavarga* XXXI *Citravarga*, 23-24 (see Lévi 1932: 48, fn.3). As for other references, see a footnote on the *Uv* (Bernhard ed.), p. 415. Chinese parallels read: the *Fǎjùjīng*『法句經』「雙要品(Shuāngyào pǐn)」(T 210, vol. 4, 562a13-16):「心爲法本　心尊心使　中心念惡　即言即行　罪苦自追　車轢于轍　心爲法本　心尊心使　中心念善　即言即行　福樂自追　如影隨形」[= the *Fǎjùpìyù jīng*『法句譬喩經』「雙要品(Shuāngyào pǐn)」(tr. by 法炬 Fǎjù and 法立 Fǎlì, T 211, vol. 4, 583a7-10), the *Chūyàojīng*『出曜經』「心意品(Xīnyì pǐn)」(T 212, vol. 4, 760a11-12, 21-22)]; the *Fǎjíyàosòngjīng*『法集要頌經』「護心品(Hùxīn pǐn)」(T 213, vol. 4, 795c1-6):「心爲諸法本　心尊是心使　心若念惡行　即言即惡行　罪苦自追隨　車轢終于轍　心爲諸法本　心尊是心使　心若念善行　即言即善行　福慶自追隨　如影隨其形」。

[2] W. r. for °*śreṣṭhā*.

[3] For *bhāṣate*.

[4] For *taṃ*? (*GDhp* 201 reads: *tado na*).

[5] Read *anveti*.

[6] Brough gives very 'interesting' comment on this last *pāda*. He says (Brough 1964: 243): "In the quotation of the verse in the Mahākarmavibhaṅga, Lévi prints in the text *cakraṃ vā vahataḥ padam*, but notes that his manuscripts give *vahutāpadam* and *vahatuśire* respectively, 'leçons qui semblent ramener au texte courant.' These, however, are not merely careless slips in copying, but scribal emendations of some ingenuity. In the Mkv., there follows shortly afterwards (pp. 50ff.) the story of Maitrāyajña (Maitrakanyaka, Divy. xxxviii; Mittavindaka), who was punished by an iron wheel revolving on his head; and it is clearly this wheel which has inspired these emendation. Thus, the one scribe has brought his text to mean, 'sorrow will come upon him, or a wheel giving great suffering' (*bahu-tāpa-dam*). The other, finding *pada* out of harmony, gives us "or let him carry a wheel on his head' (*vahatu śire*). A further development of the latter type of corruption might perhaps account for the Tibetan text, e.g. *cakreṇeva hataṃ* (or *hṛtaṃ*) *śiraḥ*." However, as is seen in our text, since MS[A] reads: *cakraṃ vā vahato padaṃ* and MS[B]: *vahatamire*, Brough's comment seems to be irrelevant.

[7] Read *anveti*.

[8] This verse is again quoted in § 32 (g) [Lévi 1932: 57= MS[A]34v.2-3; MS[B]18v.3-4. [A] reads: *manaḥpūrvaṅga*;(34v.3)*mā dharmā manaḥśre{{tava}}ṣṭhā* {{।।}} *manojavāḥ* । *manasā ca prasannena bhāṣate vā karoti vā* । *tato na mukham anveti cchāyā vā 'nuyāyīnī* ।; [B]: *manapūrvaṃgamā dharmāḥ manaśreṣṭhā manojavāḥ manasā vā prasaṃne*(18v.4)+ + + + *vā karoti vā* । *tatas tan sukham anveti chāyā vā anugāminī* ।

25. tatra kata(14r.4) +[1] [ka]rma kṛtaṃ copacittañ ca | ucyate ||

yat karma sāṃcetanikaṃ |

a) yathoktaṃ Bhaga◯vatā,

manaḥpūrvaṃgamā dharmāḥ manaḥśreṣṭhā manojavā
manasā ca praduṣṭena bhāṣate[2] karoti vā |
tatas taṃ du<<ḥ>>kham a;(14r.5) + ..[3] cakraṃ vā, vahatamire ||
manaḥpūrvaṃgamā dharmāḥ mana<ḥ>śreṣṭhā manojavā ◯
manasā cet prasannena bhāṣate vā karoti vā
tatas taṃ sukham anveti cchāyā vā anuyāyinī ||

idaṃ karma kṛtaṃ co(14r.6) + + [ta]ñ[4] ca || ||

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[1] Read *kata(maṃ)*.

[2] After this word, add *vā*.

[3] Read *a(nveti)*.

[4] Read *co(paci)[ta]ñ*.

MS[A]: No. 4–20

26. katamat* karma (24v.4) naiva kṛtaṁ nopaci<taṃ> | ucyate |

yat* karma ○ saṃcetanīyaṃ[1] svap{a}nāntara[2] kṛtaṃ kāritaṃ vā |

idaṃ karma naiva kṛtaṃ nopacitaṁ || (24v.5) || ◎ ||

27. katamat* karma yena {r}samanvāgataḥ[3] {|} putagalo[4] narakeṣūpapannaḥ {|} paripūrṇṇa[5] nairayikām āyu[6] kṣapayitvā cyavati | «ucyate» <|>

ihaika(25r.1)tyaina[7] nārakīyaṃ karma kṛtaṃ bhavaty upacit{t}aṃ <|> sa tat* karmma kṛtvā nārttīyati | na vihriyati[8] | na vijugupsyati | na deśayati | nācaṣṭe | na vya(25r.2)ktīkaroti | nāyatyāṃ saṃvaram āpadyate | ○ bhūyasyā mātrayā hrakṣati[9] | prītim utpādayati | yathā DevadattaKokālikāda(25r.3)yaḥ |

idaṃ karma yena samanvāgataḥ pudgalo ○ narakeṣūpapannaḥ paripūrṇṇa[10] nairayikam āyuḥ kṣapayitvā cyavate[11] || ◎ ||

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[1] For *sāṃcetanikaṃ*?; cf *BHSD*, s.v. (two appearances in the *MKV* are sole reference of this entry).

[2] For *svapnāntare*.

[3] *Akṣara nvā* is rewritten.

[4] For *pudgalo*.

[5] This word *pūrṇṇa* is rewritten. For °*pūrṇṇaṃ*.

[6] For *āyuḥ*; cf. *BHSG* §16.46: *āyu* as acc.sg.nt.

[7] For *ihaikatyena*: *e* > *ai*.

[8] Originally written as *vī*-; then its vowel sign *ī* is erased and sign *i* is added.

[9] For *hṛṣyati* or *hraṣyati* (see next section).

[10] For °*pūrṇṇaṃ*.

[11] Ā- endig for P-ending.

26. tatra katamaṃ <ka>rma karma naiva kṛtaṃ naivopacitaṃ <|> ucyate | |

yat karma sāṃcetanikaṃ na kṛtaṃ na kāritaṃ vā[1] <|>

idaṃ karma naiva kṛtaṃ naivopacitaṃ | | | |

27. tatra katamaṃ karma yena samanvāga(14v.1) +[2] pudgalaḥ narakeṣūpapannaḥ paripūrṇṇaṃ nairayikām āyuḥ kṣapayitvā cyava{n}ti | ucyate | |

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ śa taṃ[3] kṛtvā nārttīyati | na [j]ehr[īy].ti[4] | n. ju<<+>>ps.te[5] | na de(14v.2) + .. ti[6] | nācaṣṭe, na vyantīkaroti | nāyatyāṃ samvāram āpadyate | bhūyasyā mā;◯trayā hraṣyati[7] <|> prītim utpādayati | yathā Devadatta<Ko>kālikaprabhṛtayaḥ | |

idaṃ karma yena samanvāgataḥ pudgalaḥ (14v.3) .. ripūrṇṇa[8] nairayikam āyuḥ kṣapayitvā cyava{n}ti | | | |

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[1] This sentence does not match to that of MS[A] but to that of the *Fówéishǒujiāzhǎngzhěshuōyèbàochābiéjīng* 『佛爲首迦長者説業報差別經』(T 81, 1, 893c20-21): 「若有衆生。自不造業。亦不教他。無記業等。」

[2] Read *samanvāga(taḥ).*

[3] For *tat* (<n>sg.Acc.); cf. *BHSG* §21.11.

[4] Read *[j]ehr[īy](a)ti.*

[5] Read *n(a) ju(gu)ps(a)te.*

[6] Read *de(śaya)ti.*

[7] For *hṛṣyati* ?; see next section.

[8] Read *(pa)ripūrṇṇaṃ.*

MS[A]: No. 4–20

28. katama(25r.4)t* karmma yena samanvāgataḥ pudgalo narakeṣū◯papannaḥ {|} arddhanairayikam āyuḥ kṣapayitvā cyavati || ucyate ||

ihaikatyena nā(25r.5)rakīyaṁ karmma kṛtaṃ bha{ga}vaty upacitaṁ <|> sa tat{aṃ} kṛtvā nārttīyati | na vijihriti | na vijugupsyati | na desayati | nācaṣṭe | na vyaktīkaro(25v.1)<ti |> nāyatyāṃ saṃvaram āpadyate | api tu na bhūyasya[1] mātrayā hraṣyati[2] | na prītim utpādayati | {sa narakeṣūpapannaḥ | arddhanairayikam āyuḥ kṣapa(25v.2)yitvā cyavati |}

idaṃ karma yena samanvāga◯taḥ putagalo[3] narakeṣūpapannaḥ | ardhanairayikam āyuḥ kṣapatitvā cyavati ;(25v.3)|| ◎ ||

29. katamat* karma yena samanvāgataḥ {||} ◯ pudgalo narakeṣūpapanna{ḥ |}mātra eva cyavati |[4] ucyate |

ihaikatyaina[5] nārakīyaṃ (25v.4) karma kṛtaṁ bhavaty upacitañ ca <|> kṛtvā ārttī◯yati | jihrīyate[6] | vijugupsyati | ācaṣṭe <|> deśayati | vyaktīkaroti | ā(25v.5)yatyāṃ sa(ṃ)varam āpadya{ṃ}te | na punaḥ kurute | sa <cen> narakeṣūpapadyate[7] | upapannamātra <eva> cyavati |

a) yathā «sa» rājā Ajātaśatruḥ | tena Deva;(26r.1)datasahāyena ānanta(r)yakarma kṛtaṃ | pitṛvadhaḥ saṃghabhedo Dhanapālamokṣaṇaṃ | śilāyantramokṣaṇaṃ | Devadattasyāvījigamanaṃ[8] śrutvā tena (26r.2) saṁvi{{ghe}}gnena Bhagavati citta[9] prasāditaṁ | ◯

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[1] W. r. for *bhūyasyā*; cf. *BHSD*, s.v. *bhūyasya*.

[2] For *hṛṣyati*?

[3] For *pudgalo*? (The form *putagalo* appears twice; see § 27).

[4] Originally *visarga* was written but it was erased; then, a *daṇḍa* is added.

[5] For *ihaikatyena*: *e* > *ai*.

[6] A vowel sign which was originally written on the left side of *akṣara j-* was erased and ī is added.

[7] Originally written as -*papā*- and a long vowel sign *ā* is erased.

[8] For °*āvīci*°; cf. *BHSG* § 2.28.

[9] For *cittaṃ*.

MS[B]: No. 1-1697

28. tatra katamaṃ karma ○ yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuḥ kṣapayitvā cyava{n}ti | ucyate ||

ihai(14v.4) + ty[e]na[1] nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ | śa taṃ[2] kṛtvā nārttīyati | ○ na jehrīyati | na vibharati | na vijugupsate, na deśayati | nācaṣṭe na vyantīkaroti | nāyatyāṃ samvaram āpadya(14v.5) + + + ..[3] na bhūyasyā mātrayā hṛṣya{n}ti | na prītim utpādayati ||

idaṃ ka○rma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ arddhanairayikam āyuḥ kṣapayitvā cyava{n}ti || ||

29. ta(14v.6) + + + + + + ..na[4] samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyava{n}ti ||

ihaikatyena nārakīyaṅ karma kṛtam bhavaty upacitaṃ <|> sa taṃ kṛtvā ārttīyati | jehrīyati | vibharati | viju(15r.1) + + + + + + + + .. yati[5] | vyantī<<ka>>roti | āyatyāṃ samvaram āpadyate | na punaḥ kurate[6] | sa cet narakeṣūpapadyate | upapannamātra eva cyavati |

a) yathā rājā Ajātaśatruḥ <|> tena Devadattasahāyena āna(15r.2) + + + + .ṛta[7] <|> pitṛvadha[8] | saṃghabhedo Dhanapālamokṣaṇaṃ | śilāyantra;○mokṣaṇaṃ Devadattasyādeśena <|> tasmād avīcinarakagamanaṃ[9] śrutvā tena saṃvignena Bhagavati cittaṃ prasādi;(15r.3) +[10] <|>

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[1] Read *ihai(ka)tyena.*

[2] For *tat* (<n>sg.Ac.); cf. *BHSG* §21.11.

[3] Read *āpadya(te | api tu).*

[4] Read *ta(tra karamaṃ karma ye)na.*

[5] Read *viju(gupsate | ācaṣṭe deśa)yati.*

[6] W. r. for *kurute.*

[7] Read *āna(ntaryakarma k)ṛta(ṃ).*

[8] For *pitṛvadaḥ.*

[9] Rewritten: *ve* >*vī.*

[10] Read *prasādi(taṃ* |).

MS[A]: No. 4–20

Śrāmaṇyaphalasūtre[1] 'tyayadesanā[2] <|> pratisandadhāni[3] kuśa<la>mūlāni | tena maraṇa;(26r.3)kāle citta[4] prasāditaṃ | "aṣṭhibhir iti Bu◯ddhaṃ Bhagavantaṃ śaraṇaṁ gacchāmi"[5] | sa upapadyamātra[6] eva cyavati |

idaṃ karma yena (26r.4) samanvāga<taḥ> pudgalo nara<ke>ṣūpapannamātra{tra} cya◯vati || ◎ ||

30. katamat* karma niyatopapattisa(ṃ)varttanīyaṁ | ucyate |

yat{a} kṛ;(26r.5)tvā kvacid upapattau parināmayati | "amutropapadyeyam" iti «|» sa tatropapadyate |

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[1] *Śrāmaṇyaphalasūtra.* The quotation in the *MKV* is discussed by Namikawa [1984a: 60-62]. According to him, this does not match to any version of Ajātaśatru's story found in Skt., Pāli texts and Chinese translations. Pāli: *Sāmaññaphalasutta* (DN, I, 47-86), *Sāmaññaphalasuttavaṇṇanā* (in *Dīghanikāya Aṭṭhakathā* [*Sumaṅgalavilāsinī*], vol. I, 132-238); Ch. the *Chángāhánjīng*『長阿含經』第二十七「沙門果經」(*Shāménguǒjīng*) (T 1(27), vol. 107a-):「禮世尊足白言。我今再三悔過。我爲狂愚癡冥無識。我父摩竭瓶沙王。以法治化無有偏枉。而我迷於五欲實害父王。唯願世尊。加哀慈愍受我悔過。佛告王曰。汝愚冥無識迷於五欲乃害父王。今於賢聖法中。能悔過者即自饒益。吾今愍汝受汝悔過。時王禮佛足已。取一小座於佛前坐。佛爲説法示教利喜。王聞佛教已。又白佛言。我今再三歸依佛歸依法。歸依僧。唯願聽我於正法中爲優婆塞。自今已後盡形壽不殺不盜不婬不欺不飲酒。」(c9-19); the *Fòshuōjìzhìguǒjīng*『佛説寂志果經』(tr. by 竺曇無蘭 Zhútánwúlán, T 22, vol. 1, 270c28-276b7):「於是摩竭王阿闍世。起坐稽首佛足。自首悔過。唯願世尊。原其罪釁。譬如小兒愚癡無智。迷惑失志。無有善權。佛爲法王。一切父母。常立正法。救迷立法。無怒害陰蓋。今若更生。願世尊受身歸命。自見過惡。更受勅誡。懲改既往。修順將來。」(275c28-276a4); the *Fòshuōjìzhìguǒjīng*『增壹阿含經』巻三十九第七經 (tr. by 瞿曇僧加提婆 Qútánsēngjiātípó, T 125, vol. 2, 762-a-764b):「王白佛言。我今以此譬喩於中受解。今日世尊重演其義。自今已後信受其義。唯願世尊受為弟子。自歸於佛．法．比丘僧。今復懺悔。如愚．如惑。父王無過而取害之。今以身命自歸。唯願世尊除其罪愆。演其妙法。長夜無為。如我自知所作罪報。無有善本。」(764a13-19); the *Gēnběnshuōyīqièyǒubù Pínàiyē Pòsēngshì*『根本説一切有部毘奈耶破僧事』(T 1450, vol. 24, 205a-206a); Skt. *The Gilgit manuscript of the Saṃghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Part II, 1978, pp. 216-253. As for the studies on the *Śrāmaṇyaphalasūtra*, see e.x. Konrad Meisig, *Das Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1987, esp. pp. 376-8; Graeme Macqueen, *A Study of the Śrāmaṇyaphala-sūtra*, Wiesbaden: Otto Harrassowitz, 1988, esp. pp. 214-220.

[2] Read °*deśanaṃ*.

[3] W. r. for *prasasandadhāti*.

[4] For *cittaṃ*.

[5] This *akṣara* is rewritten but original letter is illegible.

[6] W. r. for *upapanna*°.

+ .. [ṇ]yaphalasūtre[1] atyayadeśanaṃ kṛtaṃ | pratisaṃdadhāti {|} kuśalamūlā○ni <|> tena maraṇakāle cittaṃ prasāditaṃ | "asthibhir api Bhagavantaṃ[2] śaraṇaṃ gacchāmi" <|> sa upapannamātra eva cyava{n}ti <|>

(15r.4) [i]daṃ karma yena samanvāgataḥ pudgalo na{{ka}}rakeṣūpapannamātra eva ;○ cyava{n}ti || ◎ ||

30. tatra katamaṃ karma niyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā upapattau pariṇāmayati | "a(15r.5) + .. papadya{te}yam[3]" iti | sa tatropapadyate |

---

[1] Read *(Śrāma)[ṇ]yaphalasūtre.*

[2] Rewritten: *ge* > *ga.*

[3] Read *a(mutro)papadyeyam.*

yathā Bhaga<va>to tā 'tītaṃ teṣu[1] Syāmākajñātaka prabhṛ(26v.1)tiṣu[2] praṇidhānavaśād upapatti[3] varṇṇyate ǀ

idaṃ karma niyatopapattisaṃva(r)ttanīyaṃ ǀǀ ◎ ǀǀ

31. katamat* karma aniyatopapattisaṃvarttanīyaṃ ǀ (26v.2) ucyate ǀ

yat{a} kṛtvā na kucid[4] upapattau pariṇā;○mayati ǀ "amutropapadyeyam" iti ǀ ye satvāḥ karmavaśād upapadyante ǀǀ

idaṃ karma (26v.3) aniyatopapatti{ǀ}saṁvarttanīyaṁ ǀǀ ◎ ǀǀ ○

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[1] Corrupted. *Bhagavato 'tīteṣu*? Lévi reads on the basis of MS[B]: *Bhagavato jātake* (p. 58).

[2] For °*jātaka*°. *Śyāmākajātaka*. M. Hahn published a critical text of the Tibetan *Śyāmajātaka*, fourteenth story of the *Jātakamālā* of Haribhaṭṭa: "Die Haribhaṭṭa Jātakamālā (II): Das Śyāmajātaka," in: *Wiener Zeitschrift für die Kunde Südasiens*, XX, 1976, pp. 37-74. In the *Av-klp(V)*, one *avadāna* (!) titled "*Śyāmākāvadāna*" (No. 101) is included and its story is parallel to Pāli *Sāmajātaka* No. 540, VI, 72-87. However, there is no description that one's fate is decided according to his *praṇidhāna*.

[3] For *upapattir*.

[4] For *kvacid*.

yathā Bhagavataḥ jātake Śyā○mā<ka>jātakaprabhṛtiṣu praṇidhānavaśād upapattir varṇṇyate | |

idaṃ karma niyattopapattisamvarttanīyaṃ | | | |

31. (15r.6) + + .. tamaṃ[1] karma aniyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā na kvacid upapattau pariṇāmayati | "amutropapadyeyam" iti yathā satvā karmavaśād upapadyante |

idaṃ karma aniyatopapa(15v.1) + + [m]v[a]rttanīyaṃ[2] | | | |

(to be continued)

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[1] Read *(tatra ka)tamaṃ*.

[2] Read *aniyatopapa(ttisa)[m]v[a]rttanīyaṃ*.

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年報

平成14年度
（第６号）

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2002

創価大学・国際仏教学高等研究所
東 京・2003・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2003

The *Mahākarmavibhaṅga* and the *Karmavibhaṅgasūtra* (5)*: Transliterations of the Original Manuscripts Preserved in the National Archives of Nepal

Noriyuki KUDO

Symbols used:

Symbol	Meaning
+	lost *akṣara*
( )	restored *akṣara*
[ ]	damaged *akṣara*
< >	omitted *akṣara*
{ }	superfluous *akṣara*
{{ }}	erased *akṣara*
<< >>	interlinear insertion
. .	illegible *akṣara*
.	single element missing
*	*virāma*
○	punch hole
◎	double circle with a rosette used to indicate the end of a chapter
ṁ	unclear mark, appears as combination of *anusvāra* and *virāma*
'	*avagraha*
;	*visarga*-like sign to fulfill a blank, mostly at the end of line or before a punch hole

Abbreviations follow the system established by H. Bechert, *Abkürzungsverzeichnis zur buddhistischen Literatur in Indien und Südostasien*, Göttingen, 1989 (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden, Beiheft 3).

In addition, quotations marks — straight or not — have been added to the text for convenience of reading, especially in case of the coversation in the text.

In the footnotes, all the references, whatever related closely or not, concerning to the prākritic forms or orthographical/sound-oriented mistranscriptions are given. Bibliographical references which seem to be parallel to the quotations in the text are also given in the footnotes but their reading will be taken into a consideration at the next stage of a critical revision.

The present writer must express his thanks to the Ex-Director of the National Archives of Nepal, Professor B.D. Dangol, for his kind support in providing him with the microfilms of the MSS and other forms of assistance, and to Mr. Hsiao Chenkuo (蕭鎮國) who kindly allows to use his "Taisho Tripiṭaka CD-ROM" (inputted on the basis of the first edition of the *Taishō Tripiṭaka*, vols. 1-55 + 85, Big5, CJK).

ARIRIAB, Vol. VI (March 2003): 19-84.

32. katamat* krama[1] deśā(n)taravipakṣaṃ[2] I ucyate I

yat{a} karma tasminn eva janmāṃtare deśānta(26v.4)ragatasya vipacyate {{I}} śubham aśubha[3] vā I tat* ka◯rma deśāntaravipakṣaṃ I

a) yathā Bhagavān* I[4]

bhūtapūrvvaṁ bhikṣavo Jabudvīpe[5] manukṣā(26v.5)ṇām[6] aparimāṇam āyur bhavati, yathā rājño Māṃdhātuḥ I

athānyatarasmin nagare Maitrāyajño nāma sārthavāhaputro babhūva[7] I sa pañcaśatasahāya pa(27r.1)rivṛta udyānaṃ gataḥ I bhaiś[8] ca sahāyair uktaḥ I

"asmin nagare vaṇijas tava pittaraṃ pūrvvaṅgamaṃ kṛtvā samudram a«va»tīrya samudrabhūmiprabhṛtīni[9] de;(27r.2)śāntarāṇi gatvā dvīpāntarāṇi[10] ca paśyanti ◯ dravyopā<r>janañ ca kurvanti I vayam api tvāṁ pūrvvaṅgamaṁ kṛtvā samadram[11] avatīrya

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[1] For *karma*.

[2] For °*vipākaṃ*.

[3] For *aśubhaṃ* [frequent omission of *anusvāra*].

[4] Lévi notes [50, fn. 7]: A om. *yathā ... kathayati*. MS[A] omits only single word "*kathayati*."

[5] For *Jaṃbudvīpe*.

[6] For *manuṣyāṇām* [*ṣy* > *kṣ*].

[7] As to the references of this story, see Lévi [50-51, fn. 10]. Skt. parallels: *Divyāvadāna* No. 38: *Maitrakanyakāvadāna*; *Avadānaśataka* No. 36; *Bodhisattvāvadānakalpalatā* No. 92; Pāli: *Jātaka* No. 82 Mittavindajātaka; No. 104 Mittavindajātaka ; No. 369 Mittavinda; No. 439 CatudvāraJātaka; No. 41 Losakajātaka; Ch.*Zhōngāhánjīng*『中阿含』百三十六経「商人求財経」(*Shāngrénqiúcáijīng*) (T 26(136), vol. 1, 642a29-645b7); *Liùdùjíjīng* 『六度集經』第三九「彌蘭經」(*Milánjīng*) tr. by 康僧會 Kāngsēnghuì (呉 222-280 CE.)(T 152, vol. 3, 21a9-c7); *Zábǎocángjīng* 『雜寶藏經』第七「慈童女緣」(Cítóngnǚyuǎn), tr. by 吉迦夜 Jíjiāyè and 曇曜 Tányào (元魏 384-534 CE.) (T 203, vol. 4, 450c18-451c8); *Fóběnxíngjíjīng* 『佛本行集經』「說法儀式品」(shuōfǎyíshì pǐn), tr. by 闍那崛多 Jinagupta (隋 581-618 CE.) (T 190, vol. 3, 884c20-887a24). The last one appears in quite interesting context: this story is narrated in order to explain why the pupil should not go to another village, region and so on without his teacher's permission. The way of introducing this story is same as the *MKV*, see 37r.1-3.

It is now widely accepted that the *Maitrakanyakāvadāna*, No. 38 of the published text of the *Divyāvadāna*, did not originally belong to the *Divy.* but was added to the *Divy.* at certain time of its manuscript transmission. Michael Hahn 1977 [²1992] found this fact by inspecting the Nepalese manuscript of the *Bodhisattvajātakāvadānamālā* (²1992: 5) and argued that the *Maitrakanyakāvadāna* was taken from Gopadatta's *Jātakamālā* (ibid.: 17). Basing on his assumption, Konrad Klaus published its text and a German translation (Klaus 1983). A detailed study on Pāli texts is done by Lèon Feer 1878: 396-423, 431-443 (Appendice).

The name of Maitrakanyaka (=? Maitrāyajñā) has been discussed by several scholars such as Feer 1878, J. S. Speyer 1906 ("De koopman, die tegen zijne moeder misdreef. Eenop den Boro Boedoer afgebeeld Jātaka," in: *Bijdragen tot de Tāl-, Land-, en Volkenkunde*, LIX, 181-206. The present author cannot access to this paper; it is referred to by Brough), and John Brough 1957; see also *BHSD*, *maitrāyajña*. I will deal with the relationship between the story in the *MKV* and other parallels in another paper: "Bibliographical Notes on the *Mahākarmavibhaṅga* (3): Avadānas and Jātakas" (in preparation).

[8] For *taiś*.

[9] Here a part of vowel sign *i* is found on the left side of *tī*. The scribe gives an omission mark (it is not by later hand).

[10] Here a part of vowel sign *i* is found on the left side of *rā*. The scribe gives an omission mark (it is not by later hand).

[11] A scribal error for *samudram*.

MS[B]: No. 1-1697

32. tatra katamaṃ karma deśāntaravipakṣaṃ[1] | | ucyate |

yan[2] karma tasminn eva janmāntare deśāntaragatasya vipacyate | | śubhā[3] vā[4] <|> tan[5] karma deśāntaravipakṣaṃ[6] <|>

a) yathā {{ga}}Bhagavān* kathayati | | (15v.2)
+ +[7] [p]ūrvaṃ bhikṣavaḥ Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati | |
yathā;◯nyatarasmiṃ,[8] asti Jambūdvīpe Mahākośalī[9] nāma nagaraṃ Maitrāyajño nāma sārthavāhaputro babhūva | | sa pañca(15v.3) + +[10] sahāyaparivṛtaḥ udyānaṃ gataḥ | taiś ca sahāyair uktaḥ |
"asmin nagare ◯ vaṇijāḥ[11] tava pitara[12] pūrvaṃgamaṃ kṛtvā mahāsamudram avatīrya Suvarṇṇabhūmiprabhṛtīni deśāntarāṇi gatvā dvīpā(15v.4) + + + ..[13] paśyanti | dravyopārjjanañ ca kurvanti | vayam api tvāṃ pūrvāṅgamaṃ kṛtvā ◯ samudram avatīrya

---

[1] For °*vipākaṃ*.

[2] For *yat* [confusion of *akṣara*s: *n* - *t*].

[3] For *śubhaṃ*; add *aśubhaṃ*.

[4] *tra* or *nra*?

[5] For *tat* [confusion of *akṣara*s: *n* - *t*].

[6] For °*vipākaṃ*.

[7] Read *(bhūta)[p]ūrvaṃ*.

[8] Omission by haplology ?: *yathā (rājño Māndhātuḥ | athā)-*.

[9] MS[A] does not refer to a place here but later in his dialog to a person in the hell Maitāyajña tells that he came from Tāmalipta [32r.1] (in MS[B], this portion is not available due to a missing of two folios).

[10] Read *pañca(śata)*°.

[11] For *vaṇijas* [pl. Nom.].

[12] For *pitaraṃ*.

[13] Read *dvīpā(ntarāṇi ca)*.

MS[A]: No. 4–20

dravyopā(27r.3)rjanañ ca karikṣāmo[1] dvīpāṃtarāṇi ca drakṣyāmaḥ ○ I"
tatas tena "evam" iti pratiśrutaṁ I
sa rātrau gatvā mātaram āpṛcchati I
"amba Suvarṇṇa(27r.4)bhūmiṃ gatvā dravyopārjanañ ca karikṣāmi[2] I"
tasya ○ mātā āha I I
"aparimāṇaṁ putra dravyaṃ gṛhe tiṣṭhati I na gantavyaṃm" iti I
sa māttar[3] vacane(27r.5)na n«i»vṛtaḥ I

sa «bhū»ya udyānaṃ gataḥ I sahāyair uktaḥ I
"tam erthaṃ[4] vijñāpayāmi I"
tena "tathā°°°ṣtv" iti pratisrutaṃ I
sa bhūyo mātaraṃ gatvā āgacchati I
bhū;(27v.1){bhū}yaś ca mātā[5] āpādapatanān nivarttitaḥ I evaṃ tṛtīya«m a»pi I

sa bhūya udyānaṃ gataḥ I sahāyer[6] uktaḥ I
"atha gantavyam" iti I
tena mātā āpṛṣṭā«ḥ» I "de(27v.2)śāntaraṃ gamiṣyāmīti" I
tayā sarvasvajanaṃ gṛ;○hya āpādapatanāc cattartham[7] api nivṛrttitaḥ I[8]

sa «kā»lāntareṇa bhūya udyānaṃ gataḥ I (27v.3) sahāyair uktaḥ I
"tava doṣād vaya«m a»pi na gacchā;;○maḥ I pṛcchāmo vayaṃ I trayodasyā[9] gamiṣyāma" iti I
tena mātar[10] aviditam eva ba;(27v.4)hi{{bhādā ni}}rbhir bhāṇḍā[11] nirgamitaṃ[12] I tasya gamana○kāle praṣṭhitasya mātā dvāre pādapatanaṃ kṛtvā ṣṭhitvā "putra na gantavyam" iti I
sa kru(27v.5)ddho māttaḥ[13] p«ā»daṃ mastake datvā atikrāntaḥ samudrakulañ[14] ca gataḥ I

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[1] For *kariṣyāmo* [*ṣy* > *kṣ*].

[2] For *kariṣyāmi* [*ṣy* > *kṣ*].

[3] A scribal error for *māttur* [*tu* > *tta*].

[4] A scribal error for *arthaṃ*.

[5] For *mātrā*.

[6] For *sahāyair*.

[7] A scribal error for *catturtham* [*tu* > *tta*].

[8] This phrase that Maitrāyajña asked his mother to go abroad fourth time is omitted from Lévi's text without any note.

[9] For *trayodasyāṃ* (°*daśyāṃ*).

[10] A scribal error for *mātur* [*tu* > *tta*].

[11] For *bhāṇḍaṃ*.

[12] Lévi notes [52, fn. 2]: A *tena mātaraṃ viditvam eva bahubhir bhāṇḍā nirgamitam*.

[13] A scribal error for *mātuḥ*.

[14] For °*kūlañ*.

<dra>vyopārjanaṃ kariṣyāmaḥ dvīpāni ca, drakṣyāmas"
tatas tena "evam" iti pratiśrutaṃ <I>
sa rātrau gatvā (15v.5) + + + + + .. ti[1] I I
"amba Suvarṇṇabhūmiṃ gamiṣyāmaḥ I"
tasya mātā āha I I
"a◯parimāṇaṃ putra dravyaṃ gṛhe tiṣṭhati I na gantavyam" iti
sa mātur vacananivṛttaḥ[2] I

sa bhūya udyānaṃ gataḥ sahāyair u(15v.6) +[3]
"+ + + + + [p].yāmas[4]"
tena "tathāstv" iti {I} pratiśrutaṃ I
sa bhūyo mātaraṃ gatvā pṛcchati I
bhūyaś ca mātrā āpādapatanā nipatitaḥ[5] I evaṃ tṛtīyam api <I>

sa bhūyaḥ udyānaṃ gataḥ sahāyair uktaḥ[6]

[Two folios are missing]

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[1] Read *(mātaram āpṛccha)ti*.

[2] W. r. for *vaca<ne>na nivṛttaḥ*.

[3] Read *u(ktaḥ)*.

[4] Read *(tam arthaṃ vijñā)p(a)yāmas*.

[5] Lévi notes [51, fn. 5]: B *mātā ... nipatitā*.

[6] Following two folios are missing.

MS[A]: No. 4–20

tena sahāyā uktāḥ ı

"samudram avataratāṃ na jñāyate ı jīvitaṃ maraṇeva[1] ca <ı> (28r.1) vayaṃ sarva {{e}}° evāṣṭāṅgasamanvāga<ta>ṃ upoṣadhaṃ[2] gṛhṇīmaḥ[3] ı"

tai[4] "tathāstv" iti[5] pratipannaṃ ı po<ṣa>dhañ[6] ca[7] gṛhītaṃ ı

te samudram avatīrṇṇāḥ ı sa«mu»dramadhyagatānā;(28r.2)ñ ca teṣāṃ viṣamavātādyāhataḥ ı poto vinaṣṭa;○ḥ ı tena sarve kālagatāḥ <ı>

Maitro yajñaś[8] carmapraṭamukhyān[9] avabaddhaṃ tāmaraghaṭañ[10] ca gṛhya (28r.3) samudrakṛta[11] utīrṇṇaḥ[12] ı

sa payaṭamānaḥ[13] {ı} sau;○varṇṇaprākāraṃ ṇagaraṁ paśyati ārāmasaṃpannaṃ vaṇasaṃpannaṃ ı puskar«i»ṇīsaṁpanna[14] (28r.4) dhūpitadhūpanaṃ ı muktapuṣpāvakīrṇṇam avasakta○paṭṭadāmakālāpaṁ[15] ı tataś cataso[16] 'p*saraso nirgatāḥ ı sa tābhir gṛhya nagaraṁ (28r.5) pra{{se}}veśitaḥ[17] ı sa tābhiḥ sārddha[18] bahūni varṣāṇi krīḍ«i»tavān* ı bahūni varṣasatā{{va}}ni «bahūni» varṣaśahaśrāṇi ı ba«hū»ni varṣasatasahaśrāni krīḍ«i»tavā(28v.1)n* ı

sa tābhir uktaḥ ı

"āryaputra tavāyaṃ pṛth(i)vīpradeśa[19] apūrvam[20] asmākam aviditaṃ na nirgantavyaṃ ı yadi nirgacchasi sarvathā utta«rā»bhimukho (28v.2) na {r}gantavyam" iti ı ı

---

[1] A scribal error for *maraṇaṃ*.

[2] Lévi reads *poṣadhaṃ* but this MS apparently reads *upoṣadhaṃ*; cf *BHSD*. s.v. and *poṣadha*. As to an usage of this word, see Haiyan Hu-von Hinüber 1994: 1.

[3] Strong stem for weak, cf. *BHSG* § 28.60ff.; this form recorded in § 43, p. 210.

[4] For *tais*.

[5] This *akṣara stvi* is rewritten: vowel sign is added later.

[6] Omission probably due to a confusion of two *akṣara*s [similarity of *ṣa* and *dha*?].

[7] This ligature *ñca* is rewtritten: originally written as *gr-*.

[8] In this manuscript, the name of *Maitrāyajñā* was inconsistently written probably due to both a scribal error and a wrong reading: *Maitrāyajña*, *Maitro yajñaś*, *Maitreyajña* (33v.4, 34r.1), *Maitraiyajñā* (34r.1) and *Metreyajñena* (34r.3); on the other hand, in MS[B], it is always written as *Maitrāyajña* (once *Maitrājña* 20r.5 [probably a scribal error]).

[9] For *carmapuṭa°* "a leather bag"? [*pu* > *pra*]. Lévi reads [52, 10-11]: *ca ma. pra. ṭamukhyān*; see slso his footnote 3, p. 52.

[10] For *tāmra°* "copper" or *tāmara°* "ghee"?

[11] For *°kūla* [*kū* > *kṛ*].

[12] These three *akṣara*s *kṛta u* are rewritten.

[13] A scribal error for *pa<r>yaṭa-*.

[14] For *°saṃpannaṃ*.

[15] A scribal error for *°kalāpaṃ*.

[16] For *catasro*.

[17] On *ve-*. Rewritten: vowel sign attached to the right side of this letter is erased and thus only left side sign remains, resulting in *ve*.

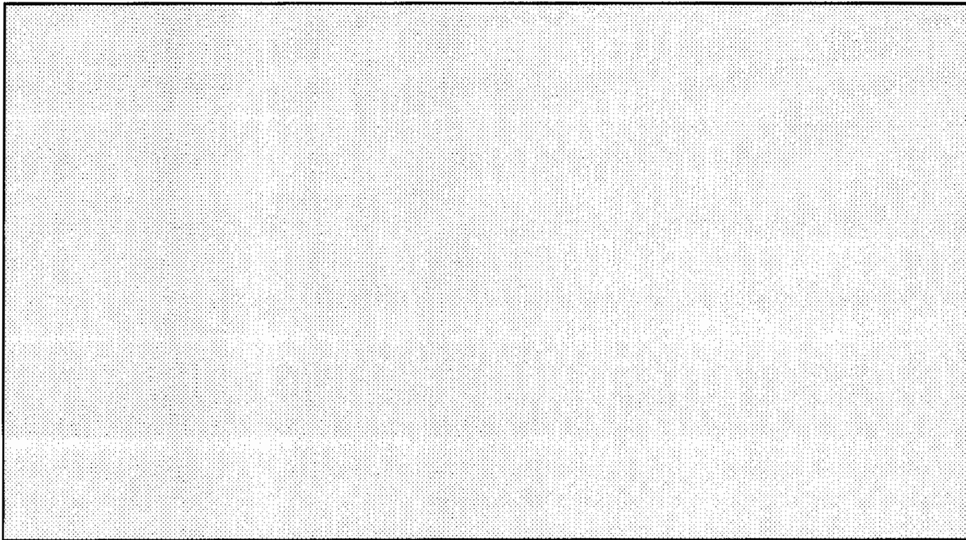
[18] For *sārddhaṃ*.

[19] For *°pradeśo*.

[20] W. r. for *apūrvaḥ*.

MS[B]: No. 1-1697

Folio Nos. 16-17 are lost.



MS[A]: No. 4–20

sa tasmāt* kālāntareṇa ○nirgataḥ | sa bhūyo gacchan nagaraṁ paśyiti[1] | rūpyamayena prākāreṇa | ārā;(28v.3)masaṃpannaṁ[2] | vanasaṁpanna[3] || pūrvavad yāvat* | ○ taśmād apy aṣṭau 'psaraso nirgatāḥ | tābhir apy asau gṛhya pravesataḥ[4] | sa tā;(28v.4)bhi[5] sārddha[6] bahūni varṣāni krīḍi<ta>vān* | bahūni ○ «va»rṣaśatāni | bahūti[7] varṣasahaśrāṇi | bahūni <va>rṣaśataśahaśrāni | krīḍitavān* (28v.5)| pūrvavat* |

tato (')pi kālāntareṇa nirgataḥ | bhūyaś ca pa«rya»ta[8] nagaraṁ paśyanti[9] | vaidūryamayena prākāreṇa | ārāmasaṁpanna[10] «vanasaṁpannaṃ» puṣkariṇī(29r.1)saṃpanna[11] | dhūpitadhūpannaṃ[12] | «mu»ktapuṣpā<va>kīrṇṇa[13] | ava{{ca}}saktapaṭadāmakalāpaṃ[14] | tasmād api ṣoḍa{{pa}}śāpsaraso nigatāḥ[15] | tābhir api sārdhaṃ bahū;(29r.2)ni {{ṣa}}varṣāṇi krīḍitavān* | pūrvavat* |

sa tā○bhir uktaḥ |

"āryaputra tavāyaṃ pṛth(i)vīpradeśo 'pūrvaḥ | asmād vihārāt tena na (29r.3) nirgantavyam <|> atha nirgacchasi {|} sarvathā utara;○mukhena[16] na gantavyam" iti |

sa <ta>smāt kālāntareṇa nirgataḥ | bhūyaḥ{|} paryata;(29r.4)mānaḥ | sphaṭikamayena prākāreṇa[17] nagaraṃ | ○ tathaivārāmasaṁpannaṃ | vanasaṃpannaṃ | puṣka<ri>ṇīsaṁpannaṃ | dhūpitadhūpannaṃ[18] | mu;(29r.5)kta<pu>ṣpāvakīrṇṇam avasaktapaṭadāmakā«lā»paṃ[19] | tasmād api dvātriṃśad apsaraso nirgatāḥ | tābhir api sārddhaṃ {|} bahūni varṣāṇi bahūni varṣaśa(29v.1)tāni | bahūni varṣaśatasahaśrāṇi krīḍitavān* |

sa tābhir apy uktaḥ |

"āryaputra tavāyaṃ pṛthivīpradeśaḥ {|} apūrvaḥ | asmād vihārāt tena na ni(29v.2)gantavyaṃ[20] | atha nirgacchasi {|} utarāmukhena[21] na ○ gantavyaṁm" iti ||

---

[1] A scribal error for *paśyati*.

[2] An *akṣara* -*ma*- at the beginning of this line is sticking out from the line.

[3] For °*saṃpannaṃ*.

[4] A scribal error for *praveśitaḥ*.

[5] For *tābhiḥ*.

[6] For *sārddhaṃ*.

[7] A scribal error for *bahūni*.

[8] For *paryaṭaṃ*.

[9] Read *paśyati* or for *paśyatti* [*t* > * *tt* > *nt*].

[10] For °*saṃpannaṃ*.

[11] For °*saṃpannaṃ*.

[12] For °*dhūpanaṃ* [*n* > *nn*].

[13] For °*kīrṇṇaṃ*.

[14] For °*paṭṭa*° (see 28r.4).

[15] A scribal error for *nirgatāḥ*.

[16] For *uttarā*° [*tt* >*t*].

[17] Lévi reads *sphaṭikaprakāreṇa*.

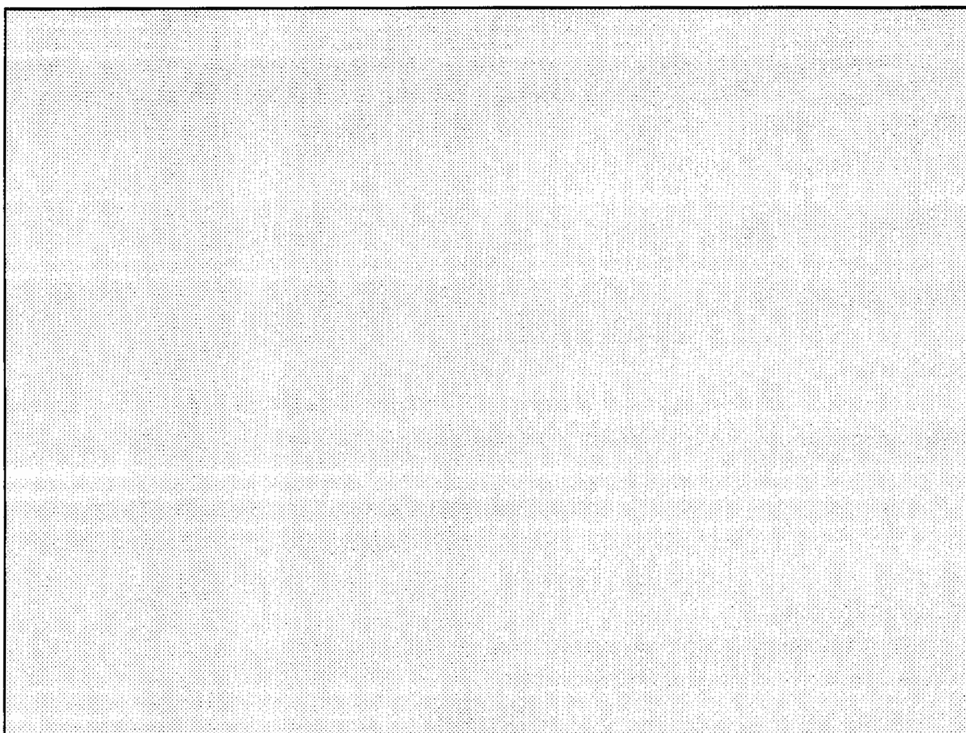
[18] For °*dhūpanaṃ* [*n* > *nn*].

[19] For °*paṭṭadāmakalāpaṃ* (see 28r.4).

[20] A scribal error for *nirgantavyaṃ*.

[21] For *uttarā*° [*tt* >*t*].

Folio Nos. 16-17 are lost.



MS[A]: No. 4–20

sa tāsāṁ pramādād ratikhiṃṇo nirgataḥ <|> utarābhimukhena[1] ga;(29v.3)cchan* kaṇṭakāṭavī[2] prapannaḥ | atha kṛṣṇāyase◯na prākāreṇa nagaram paśyati | sa tatra praviṣṭaḥ <|> praviṣṭamātrasya ca nagaradvāraṃ pithi(29v.4)taḥ[3] | {m}ūrdhvaṃ paś<y>ati | prākāre[4] varddhate | bhairavañ ca ;◯ śabdaṃ śṛṇoti | tatrasṭhaś cintayati | 'kim etad' iti | sa tatra gataḥ | atha pasyati pu(29v.5)ruṣasyāsidharaṃ[5] cakraṃ śiraṃsa[6] cchinatti |
sa {{bhītta}} bhītaḥ pṛcchati |

"kim etad bho[7] puruṣa |"

nairayikapuruṣaḥ prāha |

"eṣa pratyekanarakaḥ |"

Mai(30r.1)trāyajñāha[8] |

"kiṃ tvayā pāpakaṃ karma kṛtam" iti |

sa kathayati |

"asmin{a} Jābudvīpe[9] Mahākosalī[10] nāma naga{{ta}}raṃ | tatrāhaṃ mahāsārthavāhaput..[11] (30r.2) abhūt* | sa pañcabhiḥ sahāyasataiḥ sahodyā◯naṁ gataḥ | te kathayanti <|>

'tava pitā sārthavāhaḥ | asmākaṃ pūrvapuruṣāstaṃ[12] pūrvaṃga«..[13]» kṛ;(30r.3)tvā deśāntarāṇi gatvā dravyopārjaṇāni kurva◯nti | Suvarṇṇabhūmi[14] Siṃhaladvīpañ[15] ca prabhṛtīni «ca[16]» dvīpāṃtarāṇi paśyanta[17] | vayam api tva;(30r.4)yā pūrvaṃgamena deśāntaraṁ paśyāma' iti |

'va;◯yam api gacchāma' iti pratiśrutaṁ |

so (')haṃ gṛhaṃ gatvā mātaram āpṛṣṭavān* |

'aham eva (30r.5) deśāntaraṃ gamiṣyāmīti |'

mātā me āha |

'put[r]a tava pitā samudram avatīrṇṇā[18] deśāntara[19] gata eva kālagataḥ | tvam

---

[1] For *uttarā*° [*tt* > *t*].

[2] For *kaṇṭakāṭavīṃ*.

[3] For *pihitaṃ* [*h* > *th*]. Or *pihita*{*ḥ* |}*m ūrdhvaṃ*?

[4] For *prākāro*; cf. *BHSG* § 8.25.

[5] Lévi throughoutly reads *asidharaṃ* [53.12 (31v.3), 54.10 (31v.5)].

[6] A scribal error for *śirasaṃ* [nt. sg. Acc.]?, cf. *BHSG* § 16.6-7.

[7] For *bhoḥ*.

[8] Double *sandhi*: °*yajña āha*. Lévi notes [53, fn. 1]: *Maitrāyajño 'ham*.

[9] For *Jāmbudvīpe* or *Jambudvīpe*.

[10] For *Mahākośalī* [*ś* > *s*].

[11] Read °*put(ro)*.

[12] Read °*puruṣās tvāṃ*?; Lévi: °*puruṣo 'sti*.

[13] Upper margin where letter(s ?) to be inserted is/are written is broken. Read °*gamaṃ*.

[14] For °*bhūmiṃ*.

[15] Long vowel sign *ā* of *siṃhā* is erased by the scribe.

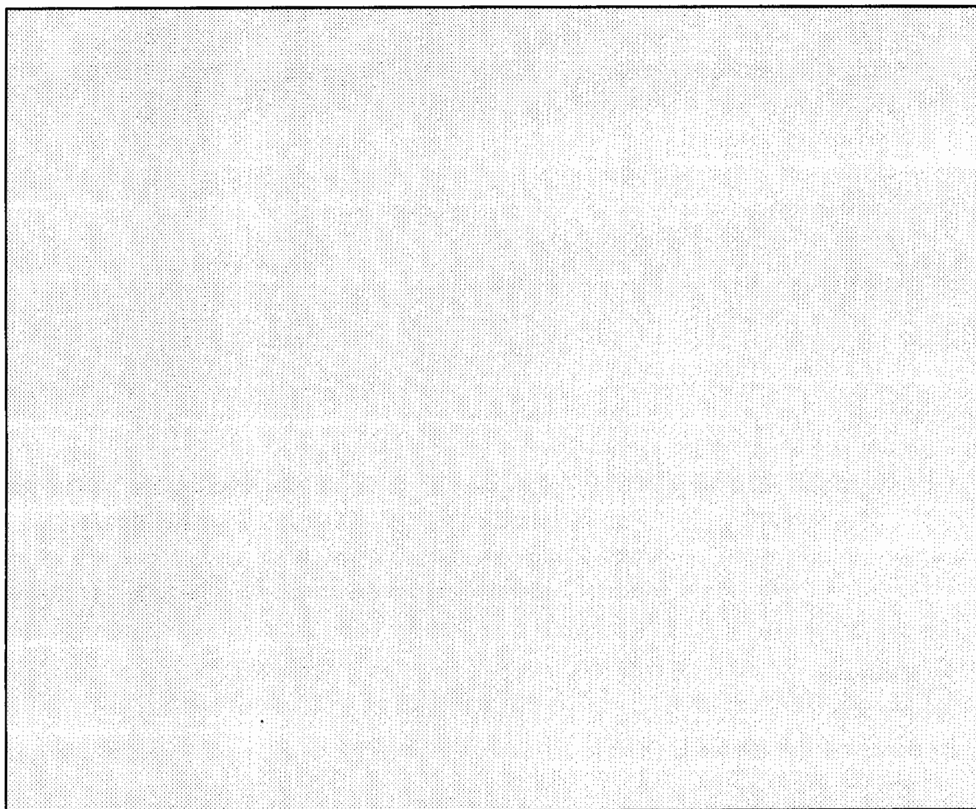
[16] Added by later hand.

[17] A scribal error for *paśyanti*.

[18] For *avatīrṇṇo*; cf. *BHSG* § 8.24.

[19] For °*ntaraṃ*.

Folio Nos. 16-17 are lost.



MS[A]: No. 4–20

ekaputrakaḥ | prabhūta[1] gṛ(30v.1)he dravyan tiṣṭhati na gantavyam' iti |
'mayā na gacchāmīti' pratiśrutaṃ |
evaṃ dvitiyaṃ <tṛ>tīyaṃ {{tṛtīyaṃ}} catutham[2] apy āpādapatanan nivarttitaḥ |
kālāṃta(30v.2)reṇāhaṃ bhūyo (')pi udyānaṃ gataḥ <|> sahāyair ukta◯ḥ |
'avasyaṃ gantavyam' iti |
'gamiṣyāmīti mayā' pratiśrutaṁ |
atha mama praṣṭhitasya (30v.3) mātā dvāre pādapadanaṃ[3] kṛtvā ṣṭhitā |
'putra nā◯rhasi māṃ parityaktum' iti |
tasyā aha[4] mastake pādaṃ datvā prakrāntaḥ |
so (')haṃ pañcabhi[5] (30v.4) sahāyaśatyaiḥ[6] {|} sārddha[7] śamudrakūla[8] gataḥ | a◯ṣṭā«ṅga»samanvāgataḥ[9] poṣadhaṃ gṛhya samudram avatīrṇṇaḥ <|> Svavarṇṇabhūmipraṣṭh«i»tānām[10] asmā(30v.5)kaṃ viṣamavātādyāhataḥ | poto vinaṣṭhaḥ[11] <|> te śarva[12] kālagatāḥ | aharṇṇa[13] bahubhi[14] divasaiḥ | kathañcan[15] samudrād utīrṇṇaḥ |

atha prapī[ḍ]amā[n].(31r.1)+ + + + + + + .. na prākāreṇa nagaraṃ[16] | ārāmasa(ṃ)pannaṃ[17] | vanasapannaṃ[18] | puṣkarīṇīsa{{ṃ[19]}}panna[20] «|» dhūp«i»tadhūpannaṃ[21] | muktapuṣpāvakīrṇṇaṃ a[va]s.kt. ..(31r.2)+ + + + + + + .. t[22] tasmāc catasro 'psa◯raso nirgatā[23] «tābhi»ḥ pra<ve>sito asmin*[24] | yāva[25] tābhir abhi[26]

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[1] For *prabhūtaṃ*.

[2] For *caturtham*.

[3] A scribal error for °*patanaṃ*.

[4] For *ahaṃ*; cf. *BHSG* § 20.6.

[5] For °*bhiḥ*; cf. *BHSG* § 19.22.

[6] A scribal error: °*śattaiḥ* > °*śatyaiḥ*.

[7] For *sārddhaṃ*.

[8] For °*kūlaṃ*.

[9] W. r. for °*āgataṃ*.

[10] For *Suvarṇṇa*° [*su* > *sva*].

[11] A scribal error for *vinaṣṭaḥ*.

[12] For *sarve*.

[13] A scribal error: *ahan tu* > *aharṇṇa*.

[14] For *bahubhir*; cf. *BHSG* § 19.22.

[15] A scribal error for *katañcana*.

[16] Cf. 28r.3: *sa payaṭamānaḥ | sauvarṇṇaprākāraṃ ṇagaraṁ paśyati*.

[17] Originally written as *arāma*° and then a long vowel sign *ā* is added.

[18] For °*saṃpannaṃ*.

[19] Apparently this *anusvāra* has a remark which indicates a deletion.

[20] For °*saṃpannaṃ*.

[21] For °*dhūpanaṃ* [*n* >*nn*].

[22] Read *a[va]s(a)kt(apaṭṭadāmakalāpaṃ | ya)t*; cf. 28r.4, 29r.1.

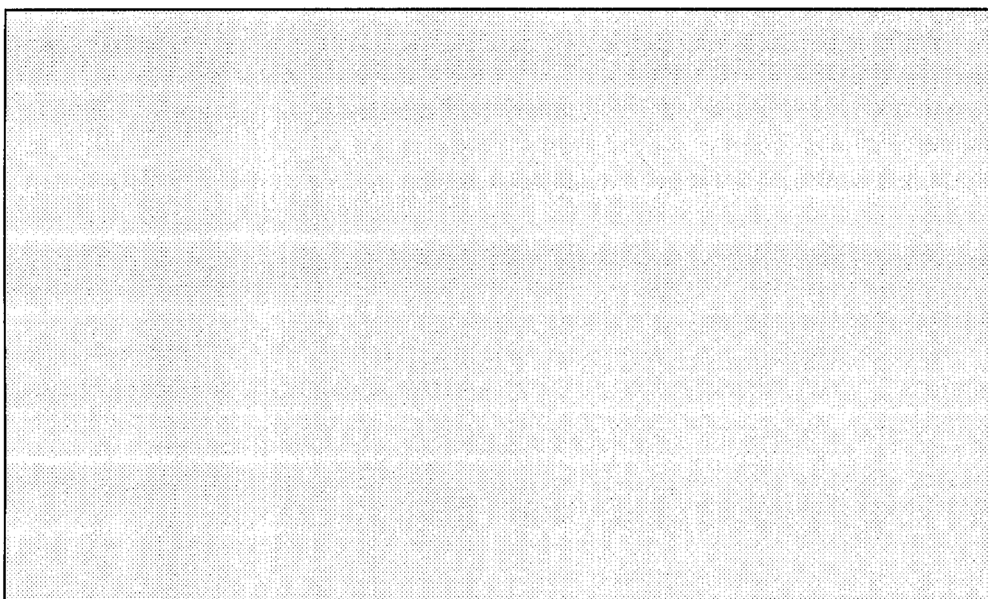
[23] A misplaced insertion; it should be *nirgatāḥ* «*tābhiḥ*».

[24] W. r. for *asmi*.

[25] For *yāvat*.

[26] A scribal error for *api*.

Folio Nos. 16-17 are lost.



sārddhaṃ bahūni vaṣāṇi[1] ba;(31r.3)+ + + + + + +[2] bahūni varṣasataśrā;◯ṇi | bahūni varṣaśataśahaśrāṇi krīditaṁ |

tataḥ kālāntareṇa nirgacchan* {||} pa(31r.4)+ + + + + + ..ṃ[3] | pūrvavat tasmād apsa◯raso nigatāḥ[4] <|> tābhiḥ pravesito (')smi <|> yāva[5] tābhir api sārddhaṃ bahūni varṣāṇi ;(31r.5)+ + + + + + + +[6] | bahūni varṣaśahaśrāṇi | bahūni varṣaśataśahasrāni {|} kīḍitaṃ |

evaṃ vaiḍūryamayaṃ <|> tasmād api ṣoḍasāpsaraśau[7] nirgatāḥ | (31v.1) + + + + + + + t.[8] |

tasmād api ṇirgataḥ | sphatikamayaṃ[9] nagaraṃ paśyāmi | pū«r»vavat tasma[10] dvātri(ṃ)śad apsaraso nirgatāḥ | tābhir api saha tatheva[11] krī;(31v.2)+ + + + + + +[12] [k]aṇṭakāṭavī[13] prapannaḥ yā◯vad <|>

āyasaṃ nagaraṃ paśyāmi | so (')ham atra praviṣṭaḥ <|> praviṣṭaśya me dvāraṃ pithitaṃ[14] | atra ca pū(31v.3)+ + + + + + + raṃ[15] cakraṁ siraśi pariva◯rttamānaṁ pa«śyā»mi | tatra ca mamātrāvaṣṭhi«ta»sya[16] śirasi asidhāraṃ[17] cakraṃ saṃkrāntaṃ | yad ahaṃ mātta(31v.4)+ + + + + + +[18] nivṛrttaḥ | atāṅgasama◯nvāgatañ[19] ca po<ṣa>dhaṃ gṛhītaṁ | tasya kramano[20] vipākena cattaṣu[21] mahānagareṣu pratyekāsvargasva(31v.5)+ + + + + + ..[22] māttaḥ[23] siraśi pādaṁ datvā gataḥ | taśya karmmaṇo vipākena «ma»māsidhāraṁ[24]

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[1] For *varṣāni*.

[2] Read *ba(hūni varṣaśatāni)*.

[3] Read *pa(ryaṭan* rūpyamaya)ṃ*.

[4] For *nirgatāḥ*.

[5] For *yāvat*.

[6] Read *(bahūni varṣaśatāni)*.

[7] For °*psaraso*.

[8] Read *(tābhir api krīḍi)t(aṃ)* or *(tābhir api saha krīḍi)t(aṃ)*, see 31v.1-2.

[9] For *sphaṭika*°.

[10] For *tasmād*.

[11] For *tathaiva* [*ai* > *e*] or *tath(')eva*.

[12] Read *krī(ḍitaṃ | tasmān nigacchan)*.

[13] For °*kāṭavīṃ*.

[14] For *pihitaṃ* [*h* > *th*].

[15] Read *pū(rvavad yāvad asidha)raṃ*.

[16] Read *mamā{trā}vasthitasya*.

[17] Lévi reads *asidharaṃ*.

[18] Read *mātrā (āpādapadanān*)*, cf. 27r.4-5: *sa māttar vacanena n«i»vṛtaḥ* |; 27v.1: *mātā āpādapatanān nivarttitaḥ* |

[19] A scribal error for *aṣṭāṅga*°.

[20] For *karmaṇo*.

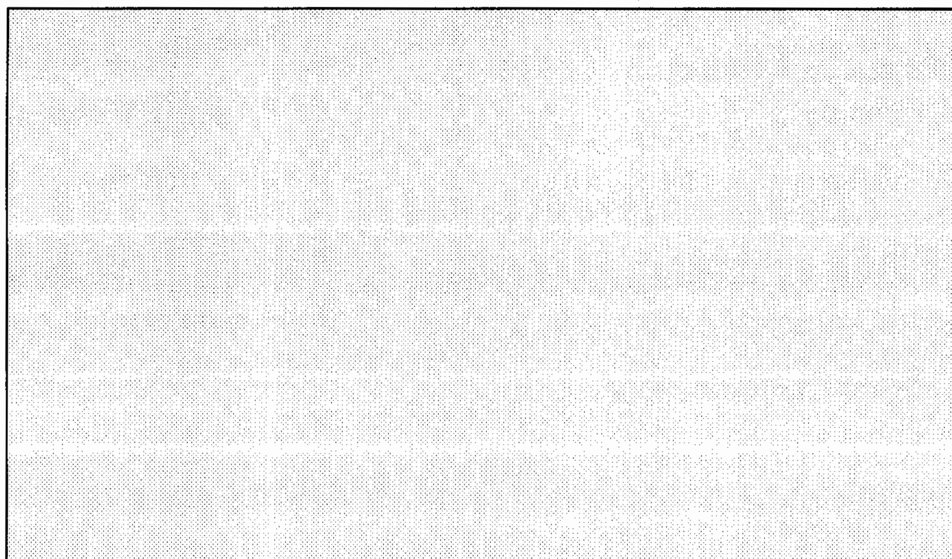
[21] Or *catuṣu* < *caturṣu*.

[22] Read *pratyekasvargasu(kham anubhūtaṃ | ahaṃ)*, cf. 35r.1: *[ya]thā maitreyajñaḥ sārthavāhaputra āca«tu»ntartha nivṛtto mātur vacanena catuṣu mahāna{(rake})gareṣu pratyekasvargasukham anubhūtavān**.

[23] A scribal error for *mātuḥ* [*tu* > *tta*].

[24] Lévi reads *asidharaṃ*.

Folio Nos. 16-17 are lost.



cakraṁ śiraś chinati[1] I"
Maitrāyajñaś cinta[yat]i 'śa ..(32r.1)yāpy[2] aitad[3] eva karmma kṛtaṃ I upaṣṭhito mamāpi karmavipāka' iti I
nairayikapuruṣaḥ {I} prāha I
"kutas tvaṃ I"
Maitrāyajñaḥ kathayati I
"aṣṭhi[4] Jaṃbudvīpe Tā[m]a[l]i[p]ta(ṃ) n.(32r.2)ma[5] mahānagaraṁ tato (')haṃ I mayāpi cetat*[6] sarvam anuṣṭhe◯yaṁ"
nairayikapuruṣaḥ prāha I
"aṣṭi[7] mayādyāntarīkṣe[8] ghoṣaḥ {I} śrutaḥ I 'kṣīnaṣ ṭava karmavipā(32r.3)kaḥ I Maitrāyajño nāma sārthavāhaputraḥ adyāgami;◯ṣyati I etad eva karma kṛtve'ti I"
[9]Maitrāyajña āha I
"kitrāyuḥ[10] pramāṇaṁ I"
sa prā āha[11] I
"ṣaṣṭivarṣa(32r.4)sahaśrāṇi I"
Maitrāyajña āha I
"ki[12] bhojanaṁ"
sa āha I ◯
"ata [13]«e»va mastakāc chidyamānād yat* pūyaśroṇita[14] śravati I"
evam uktvā sa puraṣaḥ kālaga;(32r.5)taḥ «patita»[15] I
Maitrāyajño bhī[t]a[ḥ s]aṃvignaḥ I sarveṇa bhāvena mātāpitroḥ praṇipātaṃ kṛtvāha I

---

[1] W. r. for *chinatti* [*tt* > *t*?].

[2] Read *(ma)yāpy*.

[3] For *etad*, cf. *BHSG* § 3.69.

[4] For *asti*.

[5] Read *n(ā)ma*.

[6] For *caitat** or *c(')etat**.

[7] Lévi notes [54, fn. 4]: A. *mepāthyā*.

[8] Cf. *BHSD*, s.v. *antarikṣa*.

[9] Lévi, although its reason is unknown, omits the following sentences concerning the life-span in the hell. In the parallel texts, the life-span is as follows: 66.000 years. *Divy* (p. 607) "*ṣaṣṭivarṣasahasrāṇi ṣaṣṭivarṣaśatāṇi ca*" = *Aś* (p. 204), *Av-Klp(V)* (II, 524); 60.000 years. *Fóběnxíngjíjīng* 『佛本行集經』(3, 886c28) "於斯滿足六萬年"; thousands years. *Jātaka* No. 439 (IV, 6) "*vassasahasāni*."

[10] A scribal error for *ki(ṃ) tv āyuḥ* or *ki<ya>dāyuḥ*?

[11] A scribal error for *sa āha* or *sa prāha*.

[12] For *ki(ṃ)*.

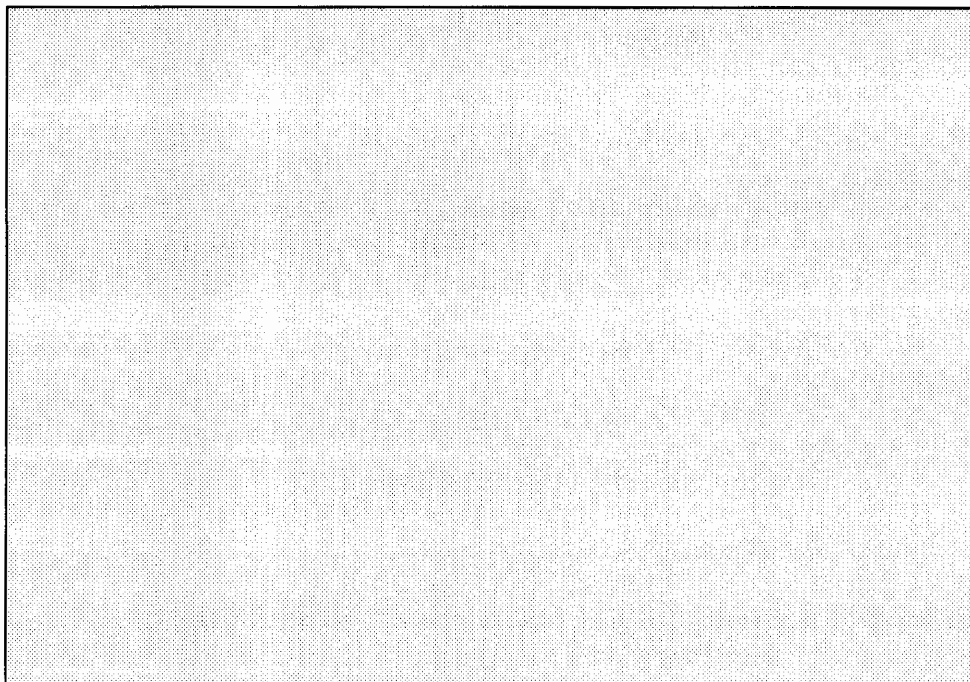
[13] This *akṣara e-* is rewritten on the original *akṣara ma*; since this rewrite is unclear, a letter is again inserted from upper margin.

[14] Originally written as *śrā-* and then a vowel sign is added to its left side, resulting in *śro-*. However, read *pūyaśoṇitaṃ*.

[15] Read *patitaḥ*.

MS[B]: No. 1-1697

Folio Nos. 16-17 are lost.



MS[A]: No. 4–20

> ūrddhaṃ[1] bhavāgravitatām[2] adharasya (')vīciṃ[3]
> tiryagpradhān[4] aganitān a(32v.1)pi lokadhātūn* |
> ā[tma]«nsva» rāsuraṇaroragabhūtakāye[5]
> satvāni yāny upagatāni svakhī[6] bhavantu | |

evañ cintayitvā sarveṇa bhāveṇa mātāpitror namaskāraṃ (32v.2) kṛtvā praṇipātañ ca pranidhānañ ca kṛtavān* |

"yatra ;○ yatropapadyāmi mātāpitroḥ śuśruṣāyāṃ[7] kuryām aham" iti |

"ye ca kecana satvā {|} iha pratye(32v.3)kanarake upapadyante kāmās[8] teṣāṁ sarveṣām arthāya a○ham atrāvaṣthitaḥ | ye ca kecana loke[9] muktā{{ś ca}}muktāś[10] ca teṣān nama[11] | | te māṃ pālayantu |"

idam u(32v.4)ktvā tasmin nairayikapuruṣas kāle sthitaḥ | punaś ca pra○ṇidhānaṃ kṛtvā punar apy āha |

> kṛtvādau narakam avicim[12] ā bhād[13]
> ye satvāś cyutigatibandhanāva(32v.5)baddhāḥ[14]
> te sarve sukham atināpya[15] dharmayuktaṃ
> nirvāṇaṃ yad avaram[16] acyutaṃ spṛśantu | |

atha tac cakram aspṛśamāṇa[17] śirasi nityakālam evopari[18] vihāyasi s[th]itaṃ | (33r.1) nityaṃñ ca kila tasya mātā āśiṣaṃ prayuṅkte |

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[1] For *ūrdhvaṃ*.

[2] Read °*vitatān*.

[3] Metre: Vasantatilakā [14 syllables].

[4] A scribal error for *tiryakprathān*.

[5] Lévi reads: *ātmansva surāsura°*. However, on the top of *akṣara su-* of *surā-* there seems to be a correction mark which indicates a reading *nsva* instead of *su-*; even if this correction is intended, it should be read as *ātma{n}su-*. As to its metre, this replacement fits to vasantatilakā metre.

[6] Read *sukhī* instead of *svakhī* [confusion of scripts]. Lévi reads: *satvāni yāni upagatāni suhkino*. He mentions alternative reading proposed by Finot [54, fn. 8]: *satvāni yāny upagatāni sukhe*, which well matches to the metre.

[7] Lévi: *śuśrūṣāṃ*; MS[A] reads *śuśrūṣāyāṃ*. Is this form (f. sg. Loc.) used as sg. Acc.?

[8] This word seems to be out of place here; but does it intend to read *kāmāt* (willingly, intentionally)?

[9] Originally written as *loko* and then a vowel sign of the right side is erased.

[10] Mg. "released or not-released." Lévi emends as "*yuktāś ca muktāś ca*."

[11] For *namaḥ*.

[12] Read *avīcim* [short syllable is required here].

[13] Read *ābhavāgrād* [— ⏑ — —], see Lévi [55, fn. 4].

[14] Metre: Praharṣaṇī [13 syllables].

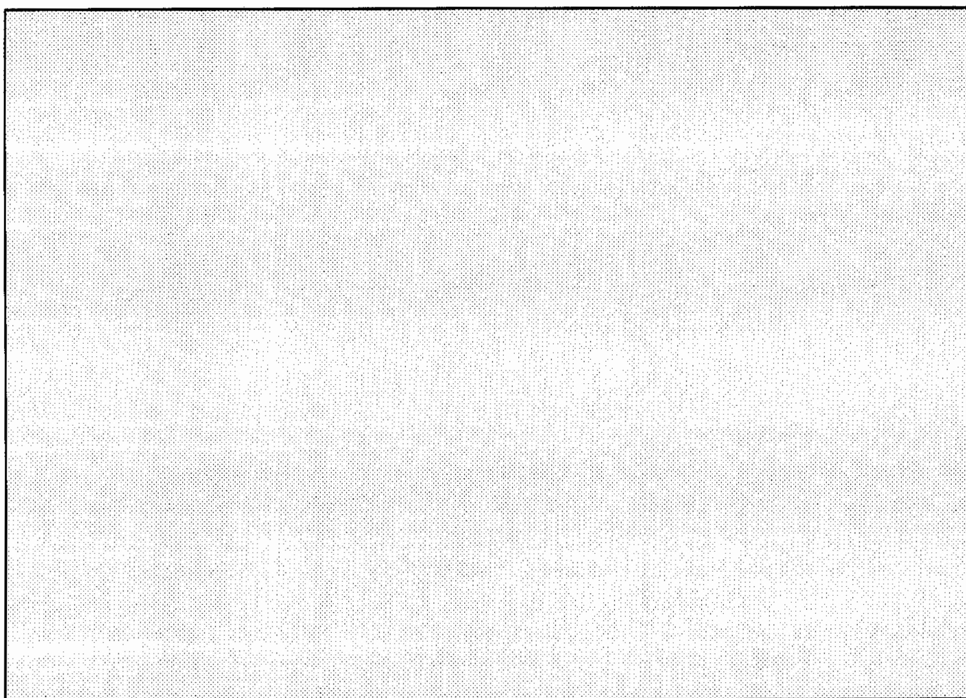
[15] For *atilābhya*? See Lévi [55, fn. 5].

[16] A scribal error for *acaram* "not-movable"? Lévi: *ajaram*.

[17] For °*mānaṃ*.

[18] *Akṣara -m e-* is originally written as *-m o-* and then a vowel sign of the right side is erased.

Folio Nos. 16-17 are lost.



'yady asti mama kiñcit* punyaphalaṃ {|} pradānena vā śīlena vā brahmacaryeṇa vā pativratatvena vā tena puṇyaphalena mama ;(33r.2) putrasya yatra[1] tatra sthitasya mā kiñcit* pāpaṃ bhavatu ◯ |'
tena ca tasya śivam āsīt *||

b)[2] yathā Syāmajātake[3] saviṣeṇa saraṇa[4] viddhasya[5] Śyāmakumārasya (33r.3) mātāpitror āśīrvacanena śalyaś ca {| ..} nirgato vi◯ṣañ ca nastaṃ mṛtaś ca saṃjīvita{ṃ}ḥ | tadvat tasyāpi āśīr āśīt* ||

[6]yathā vajaRājagṛhe[7] Dhanaṁ(33r.4)jayasūtre[8] āryaŚāradvatīputreṇoktaṃ |
"tam eṇa[9] ;◯ brāhmaṇa[10] mātāpittarau saman mānitau samyak* pūjitau | kalyānena

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[1] MS[B] 18 recto starts here.

[2] The story of Maitrāyajña continues to c). This subsection b) seems to be added later.

[3] On *Śyāmakajātaka*. Ref.: *Liùdùjíjīng* 『六度集經』卷五「忍辱度無極章(Rěnrǔ dùwújí zhāng)」第四十三話 (T 152, vol. 3, 24b14-25a14); *Fóshuō púsàshǎnzǐjīng* 『佛説菩薩睒子經』, translator unknown (T 174, vol. 3, 436b6-438b3); *Fóshuō púsàshǎnzǐjīng* 『佛説睒子經』, tr. by 聖堅 Shèngjiān (西晉 265-316 CE.) (T 175, vol. 3, 438b10-440a11) [This translation has another two version (same title) by same translator with some alternations: T 175a, vol. 3, 440a17-441c; T 175b, vol. 3, 442a5-443c15.] In the *Zábǎozàngjīng* 『雜寶藏經』卷第一「王子以肉濟父母緣(Wángzíyǐròujìfùmǔ yuǎn)」(T 203, vol. 4, 447c18-449a2, esp. 448b7-449a2), same story is narrated as second birth story of the Buddha. This version has both prose and verses which are not included in other Chinese translations, and its identification of personages in the past to those in the present is different.

In Pāli, *Jātaka* No. 540 (VI, 68-95) called *Sāmajātaka* corresponds to above Chinese translations but it gives more details, for examples: a story of Sāma's parents — their names and the reason why they lost their eyesight, etc. As to Tibetan version of *Śyāma(ka)jātaka*, it is 14th chapter of the *Jātakamālā* attributed to Haribhaṭṭa, see Michael Hahn 1976. Due to a limit of space here, as to details of above parallel versions, I will deal with in another occasion: "Bibliographical Notes on the Quotations in the *Mahākarmavibhaṅga* (3): Avadānas and Jātakas" (in preparation).

[4] A scribal error for *sarena* (= *śareṇa*).

[5] Lévi does not read this word; MS[A] is not broken here.

[6] From here upto the end of this subsection, MS[B] does not have corresponding sentences.

[7] Originally written as *vajā*- and a long vowel sign is erased.

[8] Lévi says [55, fn. 10]: "J'ignore entièment de quel texte il s'agit ici. Ni B ni T ne permettent de contrôler le texte, tout au moins singulier, de A avec la mention énigmatique Vajra Rājagṛha placée devant le nom du sūtra!." And he suggests that Dhanañjaya might be a son of Meṇḍaka and a father of Viśākhā, well-known lay woman. However, in Chinese translation of the *Madhyama Āgama* and its corresponding Pāli text we can find one sūtra wherein the same motif is narrated: *Zhōngāhánjīng* 『中阿含』舍梨子相應品(Shělízǐxiāngyìng pǐn)「梵志陀然經」(*Fànzhìtuóránjīng*) (T 26(27), vol. 1, 456a24-458b26); *MN* 97: *Dhānañjānisutta*, II. 184-196. The portion which corresponds to our text is as follows: *Fànzhìtuóránjīng*「梵志陀然經」(457a25-b3): 「陀然。姓子可得如法如業如功德得錢財。尊重奉敬孝養父母。福徳業不作惡業。陀然。族姓子如法如業如功徳得錢財。尊重奉敬孝養父母。福徳業不作惡業者。彼便爲父母之所愛念而作是言。令汝強健壽考無窮。所以者何。我由汝故安隱快樂。陀然。若有人極爲父母所愛念者。其徳日進終無衰退。」; *MN* (II, 188.21-189.5 esp. 188.29-31): *atthi kho, Dhānañjāni, aññe sahetukā dhammikā kammantā, yehi sakkā mātāpitaro c' eva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañ ca paṭipadaṃ paṭipajjituṃ.*

[9] For *enaṃ*.

[10] For *brahmāṇaṃ*.

(18r.1)+ + + + + + + + ..[1] trāvasthitasya mā kiñcit pāpaṃ bhavatu nena[2] tasya śivam āsīt* | |

b) yathā Śyāmajātake saviṣeṇa śareṇa viddhasya[3] Śyāmakumārasya mātāpitror āśīrvacanena śalyañ[4] ca nirgato (18r.2) + + + + + + + + ..[5] jīvitas tadvat tasyāpi śivam āsīt* | |[6]

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[1] On the basis of MS[A], read -(*na mama putrasya yatra ta*)*trā*°.

[2] For *tena*.

[3] Lévi does not read this word: *viddhasya* "pieced, wounded."

[4] A scribal error for *śalyaś ca*.

[5] On the basis of MS[A], read (*viṣaṃ ca naṣṭaṃ mṛtaś ca saṃ*)°.

[6] After this, MS[B] does not have two quotations of subsection b) — one from the *Dhanañjayasūtra* and the other form the **Śikhālakasūtra* — and whole passage of subsection c).

manasā anukampete । a;(33r.5)dhosī bata no[1] putro [d]hārmi[k]eṇa karmaguṇena na ca kiñcit pāpaṃ karma karoti ।"
sarvaṁ sūtraṃ yojyaṃ ।।

yathā ca Śithālakasūtre[2] Bhagavatā uktaṃ ।
"tam enaṃ[3] gṛhapati;(33v.1)putra mātāpitarau pañcasva[4] sthāneṣu pratyupasthitau {।} pañcasva[5] sthāneṣu pratiṣṭhāpayatiḥ[6] । tasya punar gṛhapatiputra{sya} mātāpitṛbhyāṃm anukaṃpitasya puruṣapudga(33v.2)lasya vṛddhir eva pratyāsaṃsitavyāḥ[7] <।>"

c) sa tatra pītyāhā◯raḥ sthitvā {a}paripūrṇṇeṣu[8] ṣaṣṭiṣu varṣasahasreṣu kālagataḥ ।

d) yathā rājā Ajātaśa;(33v.3)trur aparipūrṇṇa eva nairayika-āyuḥpramāṇe cyu◯taḥ । avandhyatvāc ca karmaṇāṃ kadācid atīva śirorujā bhavati ।

e) atra kṛtapraṇidhānasya (33v.4) Maitreyajñasya mātāpitṛśuśruṣā{{yā}}[9] vaktavyāḥ[10] ।

ya◯thā Śyāmajātake[11] ।
tathā aṃdhau mātāpitarau hastibhūtena paripālitau ।

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[1] ?*adhosī bata no*; Lévi: *adhosī vatana* [56, fn. 1: Sic. A].

[2] A scribal error for *Śikhālaka*°? [confusion of two *akṣara*s but unusual: *kh* and *th*?]. On *Śikhālakasūtra*. Its complete Sanskrit text is not available so far but only fragmentary portions are survived. Turfan Kat.-Nr. 412 (22-31) (SHT IV, pp. 47-64); Kat.-Nr. 1914 (SHT VIII, pp. 96-7); one folio in so-called "Bendall's Mss." (No. 3-737), see MATSUDA Kazunobu 松田和信 1996. As to this(?) fragment in the "Bendall's Mss.," Lévi had already noted [56, fn. 2]: J'en ai trouvóau Népal un fragment que je me propose de publier bientôt. Recently, another fragment(s?) in the Schøyen Collection is identified, visit at http://folk.uio.no/braarvig/msc/Cont._vol.iii.net.pdf. Since it is preliminary announcement of volume three of *Buddhist Manuscripts in the Schøyeb Collection*, I do not know about its location within the text.

On the quotation in the *MKV*, see NAMIKAWA Takayoshi 並川孝儀 1984a: 62-64. He has checked all parallel passages both in Pāli and Chinese translations: Pāli, *Siṅgālovāda suttanta*, (DN, III. 180-193, esp. p. 189); *Chángāhánjīng* 『長阿含』第十六経「善生經」(*Shànshēngjīng*)(T 1, vol. 1, 70a20-72c6, esp. 71c8-17); *Zhōngāhánjīng* 『中阿含』第一三五経「善生經」(*Shànshēngjīng*) (T 26(135), vol. 1, 638c8-642a20, esp. 641a1-11); *Fóshuō shījiāluóyuèliùfānglǐjīng* 『佛說尸迦羅越六方礼經』(T 16, vol. 1, 250c14-252b1. Namikawa says [ibid. 63] that there is no correspondance in this translation; however, we can find it in 251b1-7); *Fóshuō shànshēngzǐjīng* 『佛說善生子經』(T 17, vol. 1, 252b9-255a7, esp. 254a9-16); Skt. Kat.-Nr. 412(26-27). (Cf. Same passage is found in the *Yōupósāijièjīng* 『優婆塞戒經』卷第三「第十四, 受戒品(Shòujiè pǐn)」, tr. by 曇無讖 Tánwúchèn [T 1488, vol. 24, 1047a26-b5]). According to him, passage of this sūtra quoted in the *MKV* differs from other texts.

[3] A scribal error for *evaṃ*.

[4] For *pañcasu* [*su* > *sva*].

[5] For *pañcasu* [*su* > *sva*].

[6] A scribal error for °*pāyataḥ* (3rd du.).

[7] This *visarga* is used as a punctuation.

[8] "less than 60.000 years" or "finish 60.000 years"?

[9] Is this form °*ṣāyā* (°*ṣāyāḥ*?, sg. Gen.)?

[10] This *visarga* is used as a punctuation.

[11] See my footnote in § 32 b).

d) yathā Ajātaśa○trur paripūrṇṇa[1] eva nairayika-m-āyuṣpramāṇe{na} tataḥś[2] cyutaḥ |
avandhyatvāt karmaṇāṃ kadācid atīva śirorujā bhavati |

e) (18r.3) + + + + + [ṇi]dhānasya[3] Maitrāyajñasya mātāpitṛśuśrūṣā vaktavyā |

yathā ○ Śyāmajātake
tathā andhau mātāpitarau hastibhūtena paripālitau <|>

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[1] A scribal error for *apari°*; MS[A] reads: *apari°*.

[2] For *tata{ḥ}ś*.

[3] On the basis of MS[A], read *(atra kṛtapra)[ṇi]dhānasya*.

anyeṣu Jātaka(33v.5)śateṣu ca |

f) atha Bhagavān* prāptakālaṁ bhikṣūṇ āmantrayate |

"syād evaṃ bhikṣavo yusmākam anyaḥ sa tena kālena tena samayena Maitreyajñā[1] nāma sārthavāhapu(34r.1)tro babhūveti {|} naivaṃ draṣṭavyam <|> ahaṃ sa tena kālena tena samayena Maitraiyajñā nāma sārthavāhaputra āśīt* | tasmāt tarhi bhikṣavo mama vacana[2] śra<dda>ddhānair buddhe sagau(34r.2)ravair bhavitavyaṃ{t*} | dharmme sa(ṃ)ghe sagauravair bhavītavyaṃ[3] ○ || mātāpitṛṣv ācāryopādhyāyeṣu sageravai[4] bhavitavyaṁ | evaṃ vo bhikṣava[5] śikṣitavyaṁ | (34r.3) ya evaṃ deśāntaragata[6] sukha duḥkha[7] pratyanubhavati ○ |

yathā Metreyajñena deśāntaragatena tasminn eva janmani prat<y>ekasvarga pratyekanarakañ cā(34r.4)nubhūtaṁ | ya evaṃ deśāntaragataḥ {sugataḥ} sukhaṃ du○ḥkhaṃ pratyanubhavati {{ḥ}} |"

idaṃ krama[8] deśāntaravipakṣaṃ[9] ||

g) etad darśayati Bhagavān* |

"yathā (34r.5) mayi tathā mātāpit[ṛ]ṣ[u] ācāryopādh<y>āyeṣu vacanakāriṇāṃ samo vipāka ihaloke paraloke ca |"

katham ihaloke samaḥ karmavipākaḥ |

yathā[10] {{bhā}} Śrā(34v.1)vastyān daridrapuruṣ[o] Bhagavantaṃ saśrāvakasaṃghaṃ bhujānaṃ[11] dṛṣṭvā cittaṃ prasāditavān* | mahāpuṇyasaṃbhāra upārjito rājyasaṃvarttanīyaṃ karma kṛtaṃ <|> tad eva ca mokṣa(34v.2)bījaṃ | tac ca jñātvā Bhagavān* gāthā[12] bhāṣate |

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[1] For °*yajño* [masc. sg. Nom.: *o* > *ā*].

[2] For *vacanaṃ*.

[3] For *bhavitavyaṃ*.

[4] For *sagauravair*.

[5] For *bhikṣavaḥ*.

[6] For °*gataḥ*.

[7] For *sukhaṃ duḥkhaṃ*.

[8] For *karma*.

[9] For °*vipākaṃ*.

[10] On a story of poor person in Śrāvastī. Its source, especially related to first verse, is unknown.

[11] For *bhuṃjānaṃ*.

[12] For *gāthām*. On first verse. As is pointed out by Lévi, this verse is found in Pāli AN, *Kāladānasutta* (III, 41): *ye tattha anumodanti veyyāvaccaṃ karonni vā | na tesaṃ dakkhiṇā ūnā te pi puññassa bhāgino ||*

This sutta corresponds to Chinese *Zēngyīāhánjīng* 『增壹阿含經』第三十二「善聚品(shànjù pǐn)」 tr. by 僧伽提婆, 「隨時施(Suíshíshī)」(T 125, vol. 2, 681b16-c6) but the verse quoted is not exactly same. (This Chinese translation is also parallel to the *Fóshuō qīchùsānguānjīng* 『佛說七處三觀經』第十五, tr. by 安世高 Ān Shìgāo [T 150A, vol. 2, 878a23-b1]. However, this does not have verses.) Furthermore, there is no illustrative story in these Chinese texts and their common topic, i.e., "five timely donations," is simply described.

anyeṣu ca Jātakaśateṣu punaḥ | |

f) atha Bhagavāṃ (18r.4) + + + [laṃ][1] bhikṣūn āmantrayate <|>

"syād evaṃ bhikṣavo yusmākam anyaḥ sa ○ tena kālena tena samayena Maitrāyajño nāma sārthavāhaputro babhūveti naivaṃ draṣṭavyaṃ | ahaṃ sa tena kālena tena (18r.5) + + + +[2] Maitrāyajño nāma sārthavāhaputro[3] āsīt* | | tasmāt tarhi bhikṣa○vo mama vacanaṃ śraddhadhānaiḥ[4] buddha[5] sagauravair bhavitavyaṃ <|> dharme saṃghe sagauravair bhavitavyaṃ | mātāpitro[6] cācāryopā(18r.6)+ + + +[7] gauravair bhavitavyaṃ | | evaṃ vo bhikṣavaḥ śikṣitavyaṃ | ya evaṃ deśāntaragataḥ sukha duḥkha[8] pratyanubhavati[9] | |"

idaṃ karma deśāntaravipakṣaṃ[10] | | ° | |

g) etan[11] darśayati Bhagavān* <|>

"yathā mayi mātāpitṛ(18v.1)+ + + ryopādhyāyeṣu[12] vacanakāriṇāṃ {|} samo vipākaḥ {|} ihaike[13] paraloke ca | |"

atha ihaloke samasama[14] karmavipāko bhavati | |

yathā Śrāvastyāṃ daridrapuruṣaḥ Bhagavantaṃ saśrāvakasaṃghaṃ (18v.2) + + naṃ[15] dṛṣṭvā cittaṃ prasāditavān* | tena mahāpuṇyasaṃbhāra upārjita○ḥ <|> rājyasaṃvarttanīyañ ca karma kṛtaṃ <|> tad eva ca mokṣabījaṃ <|> tac ca jñātvā Bhagavatā gāthā bhāṣitā | |

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[1] Read *(prāptakā)[laṃ]*.

[2] Read *(samayena)*.

[3] Wrong *sandhi*: for °*putra*.

[4] For *śraddadhānair*.

[5] For *buddhe*.

[6] For *mātāpitrau* [*au* > *o*].

[7] Read °*pā(dhyāyeṣu sa)*°.

[8] For *sukhaṃ duḥkhaṃ*.

[9] After this, MS[B] does not have a concluding remark on the story of Maitrāyajña. Is this omission due to an eye-skip by the scribe? (Omitted portion also has the same sentence ending in "*pratyanubhavati*")

[10] For °*vipākaṃ*.

[11] W. r. for *etad*.

[12] Read °*pitṛ(ṣu ācā)ryo*°.

[13] A scribal error for *ihai(kalo)ke* or *ihaloke*.

[14] For *samasamaṃ*.

[15] Read *(bhuñjā)naṃ*.

ye tatra ○ anumodaṃte vaiyā«vṛ»{{pū}}ttañ ca kurvata iti |[1]

{gāthā} etad eva gāthāyāḥ samutthāna[2] |

manaḥpūrvaṅga;(34v.3)mā dharmā manaḥśre{{tava}}ṣṭhā {{||}} manojavāḥ |
manasā ca ○ prasannena bhāṣate vā karoti vā |[3]
tato na mukham anveti cchāyā vā 'nuyāyinī |

tataś ca deveṣu(34v.4)papannaḥ[4] |

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[1] MS[A] does not have latter half verse.

[2] For *samutthānaṃ*. Another *gāthā* is from the *Dhammapada*. This verse is quoted in § 25 of the *MKV* (Lévi 48 and fn.3; MS[A]24v.2-3; MS[B]14r.5, see part (4) of this study, in: *ARIRIAB* V, 2002: pp. 124-5 and fn. 1, p. 125). As is stated in the *MKV* — "*etad eva gāthāyāḥ samutthānaṃ*," we can find parallel story in Chinese translations which quotes second verse (= *Dhp* XXX.1): *Fǎjùpìyù jīng*『法句譬喩經』「雙要品」(Shuāngyào pǐn)第一話, tr. by 法炬 Fǎjù and 法立 Fǎlì (T 211, vol. 4, 582b26-583a12): 「昔舍衛國王名波斯匿。來至佛所。下車卻蓋解劍脱履拱手直進。五體投地稽首足下長跪白佛。『願以來日於四街道。施設微食欲使國人知佛至尊。願令衆生遠鬼妖蠱。悉奉五戒以消國患。』… … 手自為饌身往奉迎佛與衆僧。俱至四衢。佛至就座。即行澡水手自斟酌。佛飯食畢。於四道頭為王説法。觀者無數。 時有兩商人。一人念曰。『佛如帝王。弟子猶忠臣。佛陳明法。弟子誦宣。斯王明矣。知佛可尊屈意奉之。』一人念曰。『斯王愚哉。爾為國王將復何求。佛者若牛。弟子猶車。彼牛牽車東西南北。佛亦如是。子有何道而下意奉之。』 二人俱去行三十里。亭宿沽酒共飲平論屬事。其善念者四王護之。其惡念者太山鬼神。令酒入腹如火燒身。出亭路臥宛轉轍中。晨商人車五百乘轢殺之焉。晨商人車五百乘轢殺之焉。伴明日求之已然曰。『還國見疑殺人取物去。』不義輕身委財。逝至他國。 國王崩亡無有大子。… … 神馬屈膝舐商人足。群臣豫作香湯澡浴。拜為國王於是遂處位聽省國事。深自思曰。余無微善何縁獲此。必是佛恩使之然也。… … 王曰。『吾本微人素無快徳。何縁獲斯。』佛告王曰。『昔彼大王飯佛於四衢道。王心念言。「佛如國王。弟子猶臣下。王種斯核。」今自獲果。』」Then above verse follows (see also another parallel translation, *Fóshuō zìàijīng*『佛説自愛經』, tr. by 竺曇無蘭 Zhútánwúlán [T 742, vol. 17, 548b6-550a13]).

In the *Chūyàojīng*『出曜經』卷第二十八(tr. by 竺佛念 Zhúfóniàn, T 212, vol. 4, 760a11-b12), similar plot is found but it is two poor boys instead of two marchants in above who wish to be a king (This story is again found in the Mūlasarvāstivāda Vinaya but in it one good boy (kṣatriya) became a successor of a marchant not a king, see the *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì*『根本説一切有部毘奈耶藥事』卷第八 [T 1448, vol. 24, 35a-c]).

[3] Originally written as *ḥ*.

[4] For *deveṣūpa°*; or read *deveṣ(') upa°*.

> ye tatrābhyanu;(18v.3)+ + +[1] vaiyāvṛtyakarāś ca ye
> anūnā dakṣiṇā teṣāṃ te (')pi puṇyasya ;◯ bhāginaḥ ।[2]

etad eva gāthāyā[3] samutthānaṃ ।

> manapūrvaṃgamā[4] dharmāḥ manaśreṣṭhā[5] manojavāḥ
> manasā vā prasaṃne(18v.4)+ + + +[6] vā karoti vā ।
> tatas tan sukham anveti chāyā vā anugāminī । ◯

tataś[7] cyutaś ca deveṣūpapannaḥ ।

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1 Read °*anu(modante)*.

2 MS[A] does not have this latter half.

3 For *gāthāyāḥ* (as is found in MS[A]).

4 For *manaḥ*°.

5 For *manaḥ*°.

6 Read -(*na bhāṣate*).

7 Originally written as *tā* and a long vowel sign is erased.

yathā ca Tagarasi<khī> nāma pra«tye»{{te}}kabu{{vo}}ddho[1] du;◯rbhikṣe draridra{ri}puruṣeṇa yūpaḥ[2] pratipāditaḥ | sa ca tadaham[3] eva nagare rājābhiṣiktaḥ <|> kā(34v.5)lāṃtareṇa prat<y>ekabuddhaḥ saṃvṛtaḥ <|> ya eṣa sūtrāntare[4] paripaṭhitaḥ prat«y»ekabuddha[5] Tagaraśikhī nīma[6] |

evan tāvad Bhagavati sāṃ«dṛ»{{tṛ}}ṣṭika[7] cittaṃ prasāda[8] phalavipāka[9] <|>

h) (35r.1)+ + + + + + ..[10]

[ya]thā Maitreyajñaḥ sārthavāhaputra āca«tu»{nta}rtha[11] nivṛtto[12] mātur vacanena catuṣu[13] mahāna{{rake}}gareṣu pratyekasvargasukham anubhūtavān* | na tu[14] tasya (35r.2) + + + + + + + + + [t].ṣ[v][15] api sāṃdṛṣṭikaḥ phala◯vipākaḥ |

i) kathaṃ Bhagavati mātapitṛṣu[16] ca cittapradoṣo narakāya bhavati[17] | ucyat{{y}}e |

Devada(35r.3)+ + + + + + + + + + + [t].to[18] 'vīcau mahāna◯rake patitaḥ |

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[1] Among many pratyekabuddhas "Tagaraśikhin" is the one who appears frequently in Pāli and Chinese canonical texts, see, for example, Kloppenborg 1974 (though her study is based on the Pāli canonical and commentarial literature alone). For further discussion on the word "*pratyekabuddha*/*paccekabuddha*" and a bibliography on "*pratyekabuddha*," see K. R. Norman 1983.

However, story mentioned in the *MKV* that he was given a kind of pease-soup by a poor person and this poor person became a king at the same day as a result of his donation is not attested to any extant texts both in Pāli and Chinese. Similar story is found in several avadānas of Aniruddha who gave a meal to a pratyekabuddha Upāriṣṭa.

[2] A mere transcribal error for *yūṣaḥ* "pease-soup" [confusion of two *akṣara*s: *ṣ* > *p*].

[3] A scribal error for *tadahar*.

[4] Originally written as *ṣa* and rewritten: *sū*.

[5] For °*buddhaḥ*.

[6] A scribal error for *nāma*.

[7] For °*dṛṣṭikaḥ*.

[8] For *cittaṃ prasāda(ṃ)* or *citta{ṃ}prasāda(ṃ)*.

[9] For °*vipākaḥ*.

[10] On the basis of MS[B], read (*kathaṃ mātāpitṛṣu*).

[11] For *ācaturtha(ṃ)*.

[12] *Akṣaras ntarthani* are rewritten and an inserted *akṣara tu-* is very illegible.

[13] For *caturṣu*.

[14] A scribal error for *tat tu*.

[15] Basing on MS[B], read *(mokṣabījaṃ | evaṃ mātāpi)[t](r)[ṣv]*.

[16] Read *mātāpitṛṣu*. Originally written as *-tāpṛ-*; vowel sign *ā* of *tā-* is rewritten as vowel sign *i* of *p-* and then *ṛ-* is erased.

[17] Confused; see 35r.4 and MS[B]19r.1, 3.

[18] Read *Devada(tto Bhagavati cittaṃ pradūṣitaḥ) [t](a)to*.

tathā ca Tagaraśikhī nāma{ḥ} pratyekabuddhaḥ <|> durbhikṣe daridrapuruṣeṇa yūṣaḥ (18v.5) + + + + +[1] | sa ca tadahar eva tasmin nagare rājā abhiṣiktaḥ <|> tata[2] kā◯lāntareṇa pratyekabuddha[3] saṃvṛttaḥ | ya eṣa sūtrāntare paripaṭhitaḥ pratyekabuddhaḥ Tagaraśikhī nāma <|>
evaṃ bhavi;(18v.6)+ + + + + + +[4] [ś ci]ttaprasādasya phalavipākaḥ ||

h) kathaṃ mātāpitṛṣu <|>
yathā Maitrāyajñaḥ sārthavāhaputra ācaturthyām pratinivṛtto{r} mātur vacanena caturṣu mahānagareṣu pratyekasvargasu;(19r.1)+ + + + + + +[5] [kṣa]bījaṃ |
evaṃ mātāpitṛṣv api sāndṛṣṭikaḥ phalavipāka iti |

i) kathaṃ Bhagavato[6] mātāpitṛṣu cittapradoṣeṇa narakagamanaṃ bhavati <|> ucyate |

Devadatto Bhagavati cittaṃ {|} pra(19r.2)+ + + + + + taḥ[7] Avīcau mahānarake patitaḥ ||

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[1] Read (*praipāditaḥ*).

[2] For *tataḥ*.

[3] For °*buddhaḥ*.

[4] Read *bhavi(ṣyati sāṃdṛṣṭika)ś* as is found in MS[A].

[5] Lévi reads °*su(kham anubhūtavān* | tat tu tasya mo)kṣabījaṃ* which is partly based on MS[A]; but in this MS[B] there is narrower space for these *akṣaras*.

[6] Read *Bhagavati.*

[7] Lévi suggests to read [58, fn. 6]: *cittapradoṣato.* However this reading is too short for the space in this portion. Read *pra(dūṣitaḥ* X X *ta)taḥ*.

tathā[1] Sindhuviṣaye Rorukā[2] nāma nagaraṃ । tatra Śikhyaṇḍī[3] rājaputraḥ pitaraṃ (35r.4) + + + + + + + + + +
+ + [ṃ][4] Bhagavati mātāpi◯tṛṣu ca cittapradoṣena narakagamanaṁ[5] bhavati ।

j) tena kāraṇena {na}[6] kiñcin nāṣṭi nānākara(35r.5)+ + + +
+ + + + + + + + + ..[7] gavān* । naikakalpaśataśahasropārjitaḥ[8] kusalamūlaṃ saṁbhūtaḥ {।} saṃbhāro 'nupennasya[9] mārgas<y>opo[10]dayitā {।} buddho bodhā(35v.1)+ + + + + + + + + + + + + ..[11] 'pramāṇaphalavipākaḥ । ante ca nirvāṇaṃ । mātrāpitror[12] mokṣāmārgo[13] 'viditaḥ ।

api ca na sarva[14] mātāpitror vacanaṃ kāryaṃ (35v.2) + + + + + + + + + + + ..[15] śanopahatacittā◯ḥ putrān* bruvanti । 'ehi māṃ anasanaṃ[16] naya । tava ca hitasukhyāya bhaviṣyati mama ca । pānīye;(35v.3)+ + + + + + + + + + .. yiti[17]' । tat tato na ka◯rttavyaṃ । kiṅ kāraṇa[18] । mātāpitarau ghātayitvā avasyaṃ narakagamanaṃ ।

ata eva Bhagavatā pra(35v.4) + + + + + + + + .. [t].kaḥ[19] pravrājayitavya{ṃ}ḥ । ◯ nāṣṭi tasya pravrajyā । nāsyopasaṃpadā । nāṣṭi phalaprāptiḥ । evaṃvidhā[20] varjayitvā {।} anyathā

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[1] Reference. Skt.: *Divy.* No. 37: *Rudrāyanāvadāna* (Cowell and Neil, pp. 544-586) [cf. *Av-Klp(V)* No. 40]; Ch. the *Gēnběnshuōyīqièyǒubù Pínàiyē*『根本說一切有部毘奈耶』卷四十五一四十六 (T 1442, vol. 23, 873b29-882a13) [cf. *Zábǎocángjīng*『雜寶藏經』卷十 (T 203, vol. 4, 495a1-496b11)]. In the following texts, although they have a story of Rudrāyaṇa, the name Śikhaṇḍī is not mentioned: *Wǔfēnlǜ*『五分律』卷第十八(T 1421, vol. 22, 126b23-127a20); *Fóshuō zácángjīng*『佛說雜藏經』tr. by 法顯 Fǎxiǎn (T 745, vol. 17, 559a13-560a). For other references, see Jampa Losang Panglung 1981: 151; HIRAOKA Satoshi 平岡聡 2002: 73-5. Studies: Johannes Nobel, *Udrāyaṇa, König von Roruka: Eine buddhistische Erzählung. Die tibetische Übersetzung des Sanskrittextes*, 2 tiels, Wiesbaden, 1955. Relation of this story to Jaina recension, see WATANABE Shoko 渡辺照宏 1964.

[2] For *Raurukaṃ*.

[3] For *Śikhaṇḍī*.

[4] On the basis of MS[B], read *(ghātayitvā narake patitaḥ । eva)[ṃ]*.

[5] Lévi notes [58, fn. 9]: A *narakāya*.

[6] To be omitted [due to a haplology].

[7] On the basis of MS[B], read °*kara(ṇaṃ । ucyate । mahāntaṃ nānākaraṇaṃ । Bha)gavān**.

[8] A scribal error for *aneka*°.

[9] A scribal error: *t-* in a consonant cluster *tpa-* might be read as a vowel sign of *p-*.

[10] A scribal error: *t-* in a consonant cluster *tpā-* might be read as a vowel sign of *p-*.

[11] On the basis on MS[B], read *bodhā(ya mārgaṃ deśayati । tasmin kṛtaḥ prasādo)*.

[12] For *mātā*°.

[13] A scribal error for *mokṣa*°.

[14] For *sarva(ṃ)*.

[15] Read *(ihaloke ca santi kecin mithyādar)śano*°.

[16] A scribal error for *avasanaṃ*.

[17] ? MS[B] reads: *pā + + .[ā]taya agnau vā praveśateti*.

[18] For *kāraṇa(ṃ)*.

[19] Read *pra(tiṣiddho na mātāpitṛghā)[t](a)kaḥ*.

[20] A scribal error for *evaṃvidhaṃ*.

tathā Sindhuviṣa;○ye Raurukaṃ nāma nagaraṃ <|> tatra Śikhaṇḍī[1] rā{{jā}}japutraḥ pitaraṃ ghātayitvā narake patitaḥ |
evaṃ Bhagavati mā(19r.3)+ + + +[2] cittapradūṣaṇena narakagamanaṃ bhavati |

j) tena kāraṇena kiṃ nā○sti nānākaraṇam ucyate ||
mahāntaṃ nānākaraṇaṃ <|> Bhagavān anekakalpaśatasahasropārjitakuśalamū(19r.4)+ + .[ūta]saṃbhāraḥ[3] {|} anutpannasya mārgasyotpādayitā bodhāya mārgan de;○śayati | tasmiṃ kṛtaṃ[4] prasādaḥ aprameyaphalavipākaḥ <|> ante ca nirvāṇaṃ <|> mātāpitroḥ mokṣamārga[5] avi(19r.5)+ +[6] |

api ca na sarvaṃ mātāpitror vacanaṃ kāryaṃ | asti[7] kecin mithyāda;○rśanopahatacittāḥ putrā[8] bruvati[9] | 'ehi mām avaśanaṃ naya tad vo[10] bhaviṣyati hitāya sukhāyeti | mama ca pā(19r.6)+ + .[ā]taya[11] agnau vā praveśateti' | tan naiva karttavyaṃ || kiṃ kāraṇaṃ <|> mātāpitarau ghātayitvā avaśyaṃ narakagamanaṃ <|>

ata eva Bhagavatā pratiṣiddhaḥ na mātāpitṛghātakaḥ pravrājayitavyaṃ[12] | nā(19v.1)+ + [s]ya[13] pravrajyā nāpy upasaṃpannāsti[14] phalaprāptiḥ || evaṃvidhaṃ varjayitvā anyathā

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[1] Originally writtten as *khā-* and its long vowel sign is erased.

[2] Read *mā(tāpitṛṣu)*.

[3] Read °*mū(lasaṃbh)[ūta]*°.

[4] W. r. for *kṛtaḥ*.

[5] W. r. for °*mārgo* [sg. Nom.: - *aḥ a-* > - *a a-*].

[6] Read *vi(ditaḥ)*.

[7] W. r. for *santi*.

[8] For *putrān* [cf. *BHSG* § 8.92].

[9] W. r. for *bruvanti* [*nt* > *tt* > *t*?].

[10] Enclitics: 2. pl. *vaḥ*.

[11] ? Lévi suggests to read [59, fn. 1]: *prapāte mām pātaya*.

[12] A scribal error for °*tavyaḥ*.

[13] Read *nā(sti ta)[s]ya*.

[14] A scribal error for °*padā nāsti*.

MS[A]: No. 4–20

(35v.5) + + + + + + .. [t].ra[1] ācāryopādhyāyāś ca |

kathaṃ «sa»masamāḥ | nanu Bhagavatā uktaṃ[2] |

"mātrāpitrauḥ[3] putrasnehaḥ yāva{{ta}}d asthimajjam[4] āścitya[5] tiṣṭhati | (36r.1) ata eva mātāpitṛ{{syā}}bhyo 'nanaujñātasya nāsti pravrajyā" |

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[1] Read *(samasamā mātāpi)[t](a)ra.*

[2] Although the *MKV* does not indicate its source and it is uncertain that this passage as a whole is really quoted, we can find a similar expression which is typically found in the Vinaya texts both in Chinese and Pāli, especially in the episode of Rāhula's admission. After hearing that Nanda, Rāhula and other Śākya people were admitted in the order, Śuddhodana visited to the Buddha and requested him not to admit a person in the order without his parents' consent: Pāli *Vinaya* (I, 82-3): *atha kho suddhodano ...... "bhagavati me, bhante, pabbajite anappakaṃ dukkhaṃ ahosi, tathā Nande, adhimattaṃ Rāhule. puttapemaṃ, bhante, chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati,* ***aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati****. sādhu, bhante, ayyā ananuññātaṃ mātāpitūhi puttaṃ na pabbājeyyu"nti. ...... atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammiṃ kathaṃ katvā bhikkhū āmantesi — "na, bhikkhave, ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā"ti;* Ch. *Wǔfēnlǜ*『五分律』「受戒法」(T 1421, vol. 22, 117a4-15):「時淨飯王。...... 王又推己而白佛言。**『子孫之愛徹過骨髓**。如何諸比丘誘竊人子而度為道。願佛從今敕諸比丘。父母不聽不得為道。』 ...... 即以是事集比丘僧。問諸比丘。『父母不聽汝等實度與受具足戒不。』答言『實爾世尊。』佛種種訶責已。告諸比丘。『從今父母不聽不得度。』亦如上說」; *Móhēsēngzhīlǜ*『摩訶僧祇律』「明雜誦跋渠法」(T 1425, vol. 22, 421a29-b11):「爾時白淨王 ...... 王白佛言。『...... 世尊。**父母念子愛徹骨髓我亦曾爾**。世尊。出家七年之中坐起食飲無日不啼。惟願世尊。制諸比丘。父母不聽勿令出家。**』** ..... 世尊往衆多比丘所。敷尼師壇坐。具以上事為諸比丘說。佛言。『從今日後父母不放不應與出家。』」; *Sìfēnlǜ*『四分律』「受戒犍度」(T 1428, vol. 22, 810a6-22):「爾時輸頭檀那王。...... 白世尊言。『...... 唯願世尊。自今已去敕諸比丘。父母不聽。不得度令出家。』 ...... 爾時世尊。以此因縁集比丘僧。告諸比丘。『父母於子多所饒益。養育乳哺冀其長大。世人所觀。而諸比丘。父母不聽輒便度之。自今已去。父母不聽。不得度令出家。若度當如法治。』」; *Gēnběnshuōyīqièyǒubù Pínàiyē chūjiāshì*『根本說一切有部毘奈耶出家事』(T1444, vol. 23, 1035a16-b5):「王聞是已。 ...... 王曰。『... 願世尊制。若父母未許。勿使出家』 ... 佛作是念諸有過失。皆由不問父母。而與出家。及受近圓。若有來求出家者。應先問父母許已方與出家。若不先問與出家者。得越法罪。世尊既制。不問父母。不許出家。時有他方遠來。父母已許出家。諸苾芻不敢輒度出家。便有廢闕。時諸苾芻以緣白佛。佛言。『若遠來者。父母先許出家。應聽出家。不問無犯』」; *Shísònglǜ*『十誦律』「受具足戒法」(T 1435, vol. 23, 152c13-25):「佛在迦毘羅婆城。爾時淨飯王 ...... 王言。『...... 今佛與我願。父母不放不得與出家。何以故。父母恃子為榮。佛言。憍曇。我本心念。亦欲與諸比丘結戒。父母不放不得與出家。』 ...... 王去不久佛以是因緣集僧。集僧竟語諸比丘。『從今父母不放不得與出家。若與出家。得突吉羅罪』」 (cf. the *Fóběnxíngjíjīng*『佛本行集經』卷第五十五「羅睺羅因緣品」[T 190, vol. 3, 909b19-c23]: 王聞是已。 ...... 而白佛言。『...... 復次世尊。雖復如此。**兼戀子情。穿徹皮肉筋骨及髓**。是故世尊。從今日後。作如是教制。諸比丘。有出家者。令諮父母。許出家已。然後乃放』 ...... 還其宮內爾時世尊。以此因緣。集比丘僧。而告之言。『汝等比丘。當知兒子於其父母。報恩最難。所以者何然其父母難作能作。顯示世間。長育諸陰故。令乳哺養成身體。是故汝等諸比丘輩。從今已去。若善男子善女人等。求出家者。先須令彼諮其父母。然後乃聽。若不許可放出家者。須如法治。我今日後。立如是制。凡人來投請出家者。先須問言。汝之父母。生存已不。彼人若報云。我父母現今生在。方更問言。復當聽汝出家已不』).

[3] For °*pitroḥ* [*o* > *au*].

[4] A scribal error for °*majjām.*

[5] A scribal error for *āśritya.*

MS[B]: No. 1-1697

samasamā[1] mātāpitaraḥ ācāryopādhyāyāḥ |

kathaṃ ca samasamāḥ <|> nanu Bhagavatā uktaṃ |
"mātāpitroḥ putrasnehaḥ yāva(19v.2)+ + [m]ajjām[2] āśritya tiṣṭhati <|> ata eva mātāpitṛbhyām ananujñātasya nāsti pra○vrajyā |"

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[1] Originally written as *-sā-* and its long vowel sign is erased.

[2] Read *yāva(d asthi)[m]ajjām*.

MS[A]: No. 4–20

yathā āryaRāstrapālaSronitaprabhṛtayaḥ[1] {|} Bhagavatā mātrāpitror[2] aṇanujñayā[3] na pravrājitāḥ |

adyā;(36r.2)pi tān ananujñātān na pravrājanti[4] |

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[1] For °*rāṣṭrapāla*°. As to their episodes of becoming a monk, see the followings:
(1) Rāṣṭrapāla. Pāli: MN 82 (II. 54-74); Ch. *Zhōngāhánjīng*『中阿含經』第一三二經「賴吒和羅經」(*Làizhāhéluójīng*)(T 26(132), vol. 1, 623b7-23); *Fóshuō làizhāhéluójīng*『佛説賴吒和羅經』tr. by 支謙 Zhīqiān (T 68, vol. 1, 869a22-29); *Fóshuō hùguójīng*『佛説護國經』tr. by 法賢 Fǎxián (T 69, vol. 1, 872b15-22); Skt.: SHT Kat.-Nr. 412 (ed. by E. Waldschmidt, Rāṣtra-P, 1980: 364 and emended by Matsumura, Rāṣtra-P(HMa), 1985: 43): *anu[jñāto 'si gṛhapati]putra [mātāpitṛ]bh[yā]ṃ [n]o bhadanta. [na hi gṛhapatiputra tathāgatā vā tathāgataśrā]vakā vā na anujñāta[ṃ mātāpitṛ]bh[y]āṃ pravrājayan[t]i, [upasaṃpāda]yanti vā*; *Avadānaśataka* No. 90 (Speyer's ed., II, 118.13-119.2): *sa prasādajāto bhagavataḥ pādayor nipatya pravrajyāṃ yācate. tatas taṃ bhagavān āha — vatsa anujñāto 'si mātāpitṛbhyām iti ? Rāṣṭrapālaḥ kathayati — no bhadanteti. bhagavān āha — na hi vatsa tathāgatā vā tathāgataśrāvakā vā ananujñātaṃ mātāpitṛbhyāṃ pravrājayanti, upasaṃpādayanti ceti*; Bechert, BBV, pp. 155-8. (cf. the *Zhuànjíbǎiyuánjīng*『撰集百緣經』「聲聞品 (Shēngwén pǐn)」第九十話「佛度王子護國出家緣(Fódùwángzǐhùguóchūjiāyuán)」(tr. by 支謙 Zhīqiān) does not have an episode that Rāṣṭrapāla requested to the Buddha to admit in the order without his parents' permission).

Thich Minh CHAU 1964/65 compares Pāli and Chinese versions of this sūtra in detail, see pp. 66-69 (summary of the story), pp. 294-305 (comparison of Ch. and Pāli texts). As to Rāṣṭrapāla's request and the Buddha's refusal, see p. 295.

(2) *Sronita* (MS[A]. Lévi notes [59, fn. 4]: A °*śastrapāla śonita*°), *Śoṇa* (MS[B]). In MS[A], two *akṣaras ś* and *s* are frequently confused; in MS[B] *śr-* is also written as *ś-*. Therefore it is possible to understand that Sronita or Śoṇa might be identical with Śroṇa; cf. *BHSD* p. 533, Śoṇa (semi-MIndic for Pali Soṇa, BHS Śroṇa). If this assumption is correct, we can trace several episodes of Śroṇa Koṭikarṇa: in Skt. text, for example, the *Saṅghabhedavastu* (Gnoli's edition, II, p. 141): *bhagavān āha: na khalu gṛhapatiputra tathāgatā vā tathāgataśrāvakā vā ananujñātam kulaputram mātāpitṛbhyām pravrājayanti upasaṃpādayanti vā; gaccha mātāpitarāv avalokaya iti.* Studies: Lévi "Sur la récitation primitive des textes bouddhiques," in: *JA*, 1915, pp. 401-447; Waldschmidt, ŚroKarṇ; Hiraoka 2002: 44-5.

[2] For *mātāpitror*. MS[B] reads: *mātāpitarāv.*

[3] Lévi: °*jñāpya.*

[4] For *pravrājayanti*. The form *pravrājanti* is a corrupted form of Caus?

yathā āryaRāṣṭrapālaŚoṇaprabhṛtayaḥ Bhagavatā mātāpitarāv ananujñāpya na pravrājitāḥ <|>

adyā;(19v.3)+ + .. [na]nujñātā[1] na pravrājyaṃte |

[1] Read *adyā(pi tān a)[na]nu°*.

MS[A]: No. 4–20

yathā ca Bha«ga»vati pra◯vrijite[1] rājñaḥ[2] Śuddhodanasya[3] patraśokena[4] cakṣuṣī 'ntarhite |

api ca <|>

"mātāpitaraḥ {|} pa;(36r.3)ñca sthānāni pratyāsaṁsamānāḥ putram icchanti saṁ◯vṛrddhito[5] no vṛddhībhūtān* paripālayiṣyati | kāryañ ca {{ka}} {na} kariṣyati | dravyasvāmī ca ;(36r.4) bhaviṣyati | kālagatānāñ ca pitṛpiṇḍañ ca dā◯syati | kulavaṃśaś[6] ca cirasthitiko bhaviṣyati | imāṇi pañca sthānāni pratyāsaṃsamā(36r.5)nā mātāpitaraḥ putram icchaṃti |"[7]

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[1] *vr-* is rewritten on original *j-*?

[2] Lévi omits this word.

[3] As to this episode that Śuddhodana lost his eyesight, we have no source in any extant texts; instead we have another episode of Mahāprajāpatī who lost her eyesight in the *Mahāvastu* (Senart's Edition, III, 116, 7-9): *mahāprajāpatīya dāni gautamīya yadā bhagavān abhiniṣkrānto tasyā ruṇṇena śokena ca cakṣīṇi paṭalehi va saṃchannā andhā saṃjātā* ("when the Exalted One left home, Mahāprajāpatī Gotamī' eyes, as a result of her tears and grief, had become covered as with scales, and she had become blind," tr. by J. J. Jones, [III, 116]). Jones suggested to read *ullena* (AMg. for Skt. *ārdra*) as is found in MS inspite of Senart's emendation into *ruṇṇena*.

According to the *Fóběnxíngjíjīng*『佛本行集經』卷第五十五「羅睺羅因縁品」, above episode of Mahāprajāpatī was held by some school. It says (T 190, vol. 3, 909c28-910a28):「或有諸師。作如是説 (Some holds that)。波闍波提。見其菩薩捨家出家。為此因縁。憂愁懊惱啼哭之時。眼壞失明。然佛世尊。已證阿耨多羅三藐三菩提。過十二年。然後方還迦毘羅城。... 爾時摩訶波闍波提憍曇彌。 ... 往詣佛所。到佛所已。為敬佛故。取其佛身所流之水。自灑己身。及以洗面。爾時世尊。為令摩訶波闍波提。起於慈悲。遍滿其體。受其快樂。其所壞眼。尋得清淨。勝於本時。爾時摩訶波闍波提。即於佛邊。更增信敬。時諸比丘。又白佛言。希有世尊。云何今此摩訶波闍波提憍曇彌。為世尊故。憂愁啼泣。失壞其目。復因世尊。還得清淨。爾時佛告諸比丘僧。作如是言。汝諸比丘。其摩訶波闍波提憍曇彌。非但今日為我作是憂愁啼哭。失壞此眼。還復因我。而得清淨。過去之世。亦曾為我憂愁啼哭。失壞其眼。復還因我。眼得清明。 爾時諸比丘白佛言。世尊。此事云何。願為説之」

After this, the *Fóběnxíngjíjīng*『佛本行集經』卷第五十六 narrated Mahāprajāpatī's past story why she lost her eyesight (ibid., 910b6-911b23). This is paralleled to the *Mahāvastu*, *Hastinījātaka* (III. 129-137).

[4] For *putra*°.

[5] For °*varddhito*.

[6] This *akṣara śa-* is rewritten on the original *śca*.

[7] According to Namikawa 1984a: 63-4, this passage is also a quotation from the **Śikhālakasūtra*. Its Pāli parallel, the *Siṅgālovāda-suttanta*, reads as follows (*DN*. III, 189): *pañcahi kho gahapatiputta ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā. bhato nesaṃ bharissāmi, kiccaṃ nesam karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjam paṭipajjāmi, atha ca pana petānaṃ kālakatānaṃ dakkhiāṃ anuppadassāmīti. imehi kho gahapatiputta pañcahi ṭhānehi puttena purathhimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti.* As Lévi indicates, our *MKV*, as far as its wording is concerned, rather corresponds to the *AN*, pañcakanipāta XXXIX (III. 48): *Puttasuttaṃ*: *"pañc' imāni bhikkhave ṭhānāni sampassantā mātāpitaro puttaṃ icchanti kule jāyamānaṃ. katamāni pañca? bhato vā no bharissati, kiccaṃ vā no karissati, kulavaṃso ciraṃ ṭhassati, dāyajjaṃ paṭipajjissati, atha vā pana petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassatīti. imāni kho bhikkhave pañca ṭhānāni sampassantā mātāpitaro puttaṃ icchanti kule jāyamānan ti.*

yathā Bhagavati pravrajite rājñaḥ Śuddhodana○sya putrasokena cakṣuṣī antarhite |

ucyate ||

"mātāpitaraḥ pañca sthānāni pratyāśaṃsamānāḥ putram icchanti (19v.4) + + + +[1] no vṛddhībhūtān pālayiṣyati <|> kāryañ ca kariṣyati <|> dravyasvāmī ca ○ bhaviṣyati | kālagatānāñ ca pitṛpiṇḍaṃ dāsyati | kulaṃvaṅśaś ca cirasthitiko bhaviṣyati || imāni pañca sthā(19v.5)+ + + + +[2] ṃ[sa]mānāḥ mātāpitaraḥ putrān icchanti |"

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[1] Read (*saṃvardhito*).

[2] Read *sthā(nāni pratyāśa)ṃ°*.

naivam ācāryopādhyāyaḥ[1] <I> kevalam eva kāruṇyaṃ puraskṛtya kathayāmi[2] I yasyānādikālapravṛttasya saṃsāracakrasya paryaṃnta[3] (36v.1) kuryād iti I

yathā Bhagavatā Vinaya[4] uktaṃ I

"upādhyāyasya śiṣya[5] putrasaṃjñā bhavati I śiṣyaśyāpy upādhyāye pitṛsaṃjñā bhavati I evam anyonyanisṛtāḥ[6] svakhi(36v.2)tā[7] bhaviṣyati[8] I"

evam ācāryopādhyāyāḥ samasamā ◯ mātāpitṛbhiḥ I

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[1] A scribal error for °*pādhyāyāḥ*.

[2] There might be a confusion; this word does not make sense. Read as MS[B].

[3] For *paryaṃntaṃ*.

[4] Namikawa 1984a: 56-58 compares its corresponding passages from four Vinaya texts — Pāli, 『四分律』, 『五分律』 and 『十誦律』—and concludes that the *MKV* might refer to either 『四分律』 or 『十誦律』. However, his quotations from the Vinaya texts used for his consideration are somehow misleading. Pāli *Vinaya* (I. 45): *anujānāmi, bhikkhave, upajjhāyaṃ. upajjhāyo, bhikkhave, saddhivihārikamhi puttacittaṃ upaṭṭhapessati, saddhivihāriko upajjhāyamhi pitucittaṃ upaṭṭhapessati. evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhiṃ viruḷhiṃ vepullaṃ āpajjissanti* (Namikawa does not refer to this portion; instead quotes the following); ibid., 60: *anujānāmi, bhikkhave, ācariyaṃ. ācariyo, bhikkhave, antevāsikamhi puttacittaṃ upaṭṭhāpessati, antevāsiko ācariyamhi pitucittaṃ upaṭṭhāpessati. evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuddhiṃ viruḷhiṃ vepullaṃ āpajjissanti*; Ch. *Sìfēnlǜ*『四分律』卷第三十三「受戒犍度」(T 1428, vol. 22, 799c3-7):「世尊言。自今已去聽有和尚。和尚看弟子。當如兒意看。弟子看和尚。當如父意。展轉相敬。重相瞻視。如是正法便得久住。長益廣大。」 and 卷第三十四(ibid., 803b2-6):「世尊言。自今已去聽有阿闍梨聽有弟子。阿闍梨於弟子當如兒想。弟子於阿闍梨如父想。展轉相教。展轉相奉事。如是於佛法中倍增益廣流布。」 (Namikawa does not refer to this latter passage); *Wǔfēnlǜ*『五分律』卷第十六「受戒法」(T 1421, vol. 22, 110c25-28):「聽諸比丘有和尚。和尚自然生心愛念弟子如兒。弟子自然生心敬重和尚如父。勤相教誡更相敬難。則能增廣佛法使得久住」and (ibid., 113a3-5):「聽諸比丘有阿闍梨。阿闍梨自然生心視弟子如兒。弟子自然生心視阿闍梨如父。事事如和尚中說。」; *Shísònglǜ*『十誦律』卷第二十一「受具足戒法」(T 1435, vol. 23, 148b23-26):「從今諸有和尚阿闍梨。看共住弟子近住弟子。養畜如兒想。共住弟子近住弟子。看和尚阿闍梨如父想。汝等如是展轉相依住。於我法中增長善法」; *Sàpóduōbù pínímódélèkā*『薩婆多部毘尼摩得勒伽』卷第六 tr. by 僧伽跋摩 (T 1441, vol. 23, 600a5-7) :「云何和上阿闍梨共行弟子。近住弟子共行弟子。近住弟子於和上阿闍梨所。如父母想。和上阿闍梨於弟子所。如兒子想」(not referred); *Gēnběnshuōyīqièyǒubù Pínàiyē záshì*『根本說一切有部毘奈耶雜事』卷第三十五 tr. by 義淨 Yìjìng (T 1451, vol. 24, 382b20-26) :「佛言高勝汝今應知。諸苾芻衆所有弟子門人。供給二師如父母想。師於弟子當如子想。若有病患共相瞻侍至差至死。我今為汝略說其事應如是作。若不依者隨於其事皆得越法罪。若能如是弟子於師。以敬順心為供侍者。能令善法相續不絶。譬如蓮花處在池中日夜增長。」(not referred).

[5] For *śiṣye*.

[6] For °*niśritāḥ*.

[7] A scribal error for *sukhino*.

[8] W. r. for *bhaviṣyanti* [*nt* > **tt* > *t*?].

na evam ācāryopā;○dhyāyāḥ <|> kevalam eva kāruṇyaṃ puraskṛtya katham asyānādikālavṛttasya saṃsārasya paryantaṃ kuryād iti |

yathā (19v.6) + + + + + +[1] uktaṃ ḥ[2]
"upādhyāyasya śiṣye putrasaṃjñā bhavati, śiṣyasyāpy upādhyāye pitṛsaṃjñā bhaviṣyati | evam anyonyaniśritāḥ sukhino bhaviṣyati[3] |"
evam ācāryopādhyāyāḥ samasamā mā(20r.1)+ + + +[4] <|>

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[1] Lévi reads: *Bhagavatā Vinaya* (= MS[A]).

[2] *Visarga* used as a punctuation.

[3] W. r. *bhaviṣyanti* [*nt* > *tt* > *t*?].

[4] Read *mā(tāpitṛbhiḥ)*.

yathā Cakravṛrttisūtre[1] ukta[2] Bhagavatā ।

"kasya kamaṇo[3] vipākato rājā cakra(36v.3)varttī hastiratnāny aśvaratnāni ca pratilabhate ○ । dīrgharātraṃ rājā cakravarttī {।} mātaraṃ vā pittaraṃ vā va«ha»ti vā vā«ha»yati vā । hastyaśvarathādi;(36v.4)bhir vāhayati । ācāyopādhyāyān* {।} svayaṃ vahati ○ vā vāhayati vā । tasya kramaṇo[4] vipākena rājā cakravarttī hastyaśvaratnāni pratilabhate ।" (36v.5)

anenāpi kāraṇena samasamā <mā>tāpittara ācāryopādhyāyāś ca ।

api tv asty atra nānākaraṇaṃ । gṛhasthānāṃ mātāpitṛpravrajitā[5] pūjyāḥ । pravrajitānā(37r.1).[*][6] [āc]āryopādhyāyā eva pūjanīyāḥ ।

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[1] For *Cakravarttisūtre*. On *Cakravartisūtra*. In the *MKV*, quotations from the *Cakravartisūtra* and °*-vibhaṅga* appear totally four times (numbers are given in order as Lévi's section, page, line; MS[A]; MS[B]. To focus on its puzzling title I shall quote all readings of above materials):

§ 32, 59, 21-60, 5: Cakravartisūtra [see also his fn. 12]; MS[A]36v.2-4: Cakravṛrttisūtre; MS[B]20r.1-2: Cakravarttisūtre = (A') (rabelled by Namikawa 1984b, 1985a);

§ 70, 94, 7-15: Abhidharme Cakravartisūtre; MS[A]55r.4-v.: Abhidharmma Cakravarttīsūtre; MS[B]32r.5-v.2: + + varttisūtre = (A);

§ 75, 102, 1-5: Abhidharme Cakravartisūtravibhaṅge; MS[A]58v.5-59r.2: Abhidharme Cakravarttisūtre [Lévi notes (102, fn.1): A *Abhidharmasūtra*]; MS[B]34v.2-3: Cakravarttisūtre vibhaṅge = (C);

§ 76, 103, 6-12: Abhidharme Cakravartisūtre; MS[A]59v.3-60r.1: Abhidha<r>me Cakravarttisūtre; MS[B]35r.2-4: Cakravarttisūtre vibhaṅge = (B).

As to a detailed study on this sūtra, see Namikawa 1984b and 1985a. In those articles, Namikawa suggests that judging from their contents all four quotations reflect each stages of development of this sūtra: (A') -> (A)/(B) -> (C) in order. However, as is seen in §§ 75-76, MS[A] reads "Abhidharme Cakravarttisūtre" while MS[B] reads "Cakravarttisūtre vibhaṅge"; inspite of those readings Lévi edits its title in § 75 as "Abhidharme Cakravartisūtravibhaṅge" and in § 76 as "Abhidharme Cakravartisūtre." Therefore, as far as its classification is at least based on the differences of the title edited in Lévi's text, we need to reconsider this problem.

[2] For *uktaṃ*.

[3] A scribal error for *karmaṇo*.

[4] For *karmaṇo*.

[5] For °*pravrajitāḥ*. Lévi notes [60, fn. 6]: A *mātāpitaraḥ*.

[6] Read *-m**.

MS[B]: No. 1-1697

+ +[1] Cakravarttisūtre uktaṃ Bhagavatā <|>
"kasya karmaṇo vipākena rājā cakravarttī hastiratnāny aśvaratnāni ca pratilabhatīti | dīrgharātraṃ rājā cakravarttī mātaraṃ pitaraṃ vā svayaṃ vā skandhe (20r.2) + + + +[2] rathādibhir vāhāpayati[3] vā | ācāryopādhyāyāt[4] svayaṃ vā vaha○ti {|} vāhāpayati vā <|> tasya karmaṇo vipākena rājā cakravarttī hastyaśvaratnāni[5] pratilabhati |"
anenāpi kā(20r.3)+ + + +[6] samā mātāpitaraḥ ācāryopādhyāyāśra[7] <|>

api ṣv[8] anyatra nānā○karaṇaṃ | gṛhasthānāṃ mātāpitṛpravrajitāḥ pūjyāḥ <|> pravrajitānām ācāryopādhyāyā evaṃ pūjyanīyāḥ |

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[1] Read (*yathā*).

[2] MS[A] reads "*va«ha»ti vā vā«ha»yati vā | hastyaśva*°" instead of "*svayaṃ vā skandhe* + + + +". Therefore, read (*vā | hastyaśva*)° or (*vahati vā*).

[3] Whereas MS[A] reads "*vāhayati*," MS[B] reads "*vāhāpayati*" instead.

[4] For °*pādhyāyān*.

[5] Originally written as *tyā*- and its vowel sign is erased.

[6] Read *kā(raṇena sama)*°.

[7] A mere transcribal error for *śca*.

[8] A scribal error for *tv*.

MS[A]: No. 4–20

yathā Mahīṣṭāsākā[1] gotrāntarīyā riṇaye[2] 'thetpatti[3] dhārayanti |

"yathāha{ṃ} Bhagavān* <|> na bhikṣavaḥ {|} ācāryopādhāyā vi(37r.2)nānapuṣṭvā[4] deśāntaraṃ gantavyaṃ | kasmād[5] bhavati | bhikṣo[6] ◯ jīvitāṃntarāyo bhavati | brahmacaryāntarāyo bhavati | pātracīvarāṃtarāyaḥ | bhūtapūrvaṁ bhikṣa;(37r.3)vo Maitreyayajño nāma sārthavāhaputro āsīd" iti |

e◯tad evāvadānaṃ yathāvasthitaṃ vaktavyaṃ |

evaṁ api samasamā ācāryopādhyāyā mātāpitaraś ca (37r.4)||

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[1] A scribal error for *Mahīśāsakā*; cf. *BHSD*, s.v.

[2] A scribal error for *Vinaye*. On *Mahīśāsakā gotrāntarīyā Vinaye*: "In the Vinaya of the Mahīśāsaka, a different school from [us]." Needless to say, "Mahīśāsaka-vinaya" is survived only in its Chinese translation called *Wǔfēnlǜ* 『五分律』 (T 1421, vol. 22). In this translation, we cannot find any corresponding passage; instead a prohibition to the monks not go outside without his/her *ācārya* or *upādhyāya* is prescribed in almost all Vinaya texts: *Sìfēnlǜ* 『四分律』 「受戒揵度」(T 1428, vol. 22, 801b27-c5): 「時弟子於和尚所不行弟子法。弟子不白和尚。不得入村。不得至他家。... 不得至塚間。不得至界外。不得行他方。」; *Wǔfēnlǜ* 『五分律』 「受戒法」(T 1421, vol. 22, 111a5-6): 「弟子應承奉和尚。若不白和尚入聚落突吉羅。」; *Móhēsēngzhīlǜ* 『摩訶僧祇律』 「明雜誦跋渠法」(T 1425, vol. 22, 460a26-28): 「若行時不白和上依止阿闍梨而去者。越毘尼罪。」; Pāli *Vinaya*, I. 25.24 (I, 50): ***na upajjhāyaṃ anāpucchā gāmo pavisitabbo, na susānaṃ gantabbaṃ, na disā pakkamitabbā***.

Whereas the Vinayas texts do not describe much about it, we have quite a similar passage and context corresponding to the *MKV* in the *Fóběnxíngjíjīng* 『佛本行集經』. In it the Buddha narrated one past story in which 「慈者」, i.e. Maitrāyajñā or Maitrakanyaka, is a hero to explain the reason for a prohibition to go outside without teacher's permission: the *Fóběnxíngjíjīng* 『佛本行集經』卷第五十「說法儀式品 (*shuōfǎyíshì pǐn*)」, tr. by 闍那崛多, (T vol. 3, 884c8-22): 「時有比丘。欲詣他方城邑聚落爾時和上阿闍梨等語彼比丘。如是長老。汝不須往。時彼比丘。遂不取語。而詣彼去。至於中路。逢値劫賊。執捉比丘。以手及脚打蹈甚困。唯留殘命。劫奪衣鉢。然後放之。時彼比丘。既得迴還僧伽藍處。告諸比丘。具陳此事。時諸比丘。將此白佛。爾時世尊。因是事故。召集衆僧。而告之言。汝等比丘。和上阿闍梨。實不許汝詣遠聚落遊行以不。時諸比丘白言。如是實不許也。佛復告諸比丘。汝等當知此事不善。和上阿闍梨。既不許可。何故自專詣他聚落諸比丘。此有因緣。所以者何。我念往昔。此閻浮提内。五百商人。是商人中。有一商主。名曰慈者。最為導首。」

[3] For *'(r)thotpattiṃ*.

[4] Read *ācāryopādhyāyā{vi}n anāpṛṣṭvā*.

[5] This *akṣara smā-* is rewritten. Lévi notes [60, fn. 10]: A *kasya hi bhavati*.

[6] Voc. pl. (cf. *BHSG* § 12.63 [though only in *SP*]).

MS[B]: No. 1-1697

yathā (20r.4)+ [h].śvāsa[1] gotrāṃtarīyāḥ Vinaye athautpatti[2] dhārayanti |

"yathāha Bhaga;◯vān* <|> 'na bhikṣavaḥ ācāryopādhyāyān anāpṛṣṭvā deśāntaraṃ gantavyaṃ <|> kasmād bhavati || bhikṣavo jīvitāntarā(20r.5)+[3] [bh].vati[4] ca brahmacaryāntarāyaḥ | bhavati ca cīvarāntarāyaḥ | bhūtapūrvaṃ Mai◯trā<ya>jño nāma sārthavāhaputro āśīd'" iti ||

etad evāvadānaṃ karttavya[5] |

evam eva samasamāḥ ācāryopā;(20r.6)+ + mātāpitaraś[6] ca<|>

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[1] As to this *akṣara* [*h*]., there seems to be no vowel sign on its right side; to read as *hī* is impossible; cf. *BHSD*, s.v.

[2] For *arthotpattiṃ*.

[3] Read -(*yo*).

[4] Read *[bh](a)vati.*

[5] For *karttavyaṃ*; however "*vaktavyaṃ*" is adequate here as is found in MS[A].

[6] Read °*pā(dhyāyāḥ).*

MS[A]: No. 4–20

yathā coktaṃ Bhagavatā sūtre[1] ǀ

"yo bhikṣavo mātāpita◯raṁ skandhena gṛhya Jaṃbudvīpaṃ paryaṭamānaṃ[2] sa<r>vayogādvahanañ[3] ca ku<r>yāt* ǀ yac ca catuḥṣu[4] dvīpe;(37r.5)ṣu hiraṇyasuvarṇṇan tad dadyāt* ǀ evam api mātāpitroḥ pratyupakāro na kṛto {{bha}}bhavati ǀ yaś ca punar buddhe 'bhiprasāded[5] dharmā[6] saṁḍā[7] ǀ pañcasu śikṣāpadeṣu ā(37v.1)ryakānteṣu śīleṣu pratisthāpayet* ǀ evaṃ mātāpitṝṇāṃ putreḥ[8] pratyupakāra[9] kṛto bhavati ǀ"

tac ca sarvam ācāryopādhyāyā[10] {ǀ} kurvanti ǀǀ

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[1] Although neither the *MKV* nor Lévi gives any information about its source, this passage corresponds to the following Pāli and Chinese translations: AN II. 4: samacitta-vagga, 2 (I, 61-2): *Dvinnāhaṃ bhikkhave na suppatikāraṃ vadāmi. Katamesaṃ dvinnaṃ? mātucca pitucca. Ekena bhikkhave aṃsena mātaraṃ parihareyya ekena aṃsena pitaraṃ parihareyya vassasatāyuko vassasatajīvī. So ca tesaṃ ucchādana-parimaddana-nahāpana-sambāhanena <patijaggeyya> te pi tatth' eva muttakarīsaṃ cajeyyuṃ, na tveva bhikkhave mātāpitunnaṃ kataṃ vā hoti, patikataṃ vā. Imissā ca bhikkhave mahāpaṭhaviyā pahūta-sattaratanāya mātāpitaro issarādhipacce rajje patiṭṭhāpeyya, na tveva bhikkhave mātāpitunnaṃ kataṃ vā hoti, patikataṃ vā. Taṃ kissa hetu? Bahukārā bhikkhave mātāpitaro puttānaṃ āpādakā posakā, imassa lokassa dassetāro. Yo ca kho bhikkhave mātāpitaro assaddhe saddhāsampadāya samādapeti, niveseti, patiṭṭhāpeti, dussīle sīlasampadāya samādapeti, niveseti, patiṭṭhāpeti, maccharī cāgasampadāya samādapeti, niveseti, patiṭṭhāpeti, duppañño paññāsampadāya samādapeti, niveseti. patiṭṭhāpeti, ettāvatā kho bhikkhave mātāpitunnaṃ katañ ca hoti patikatañ ca atikatañ cā ti*; Ch. *Zēngyīāhánjīng* 『增壹阿含經』「善知識品(Shànzhīshí pǐn)」第十一 (T 125, vol. 20, 601a10-20): 「聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。教二人作善不可得報恩。云何為二。所謂父母也。若復。比丘。有人以父著左肩上。以母著右肩上。至千萬歲。衣被．飯食．床蓐臥具．病瘦醫藥。即於肩上放於屎溺。猶不能得報恩。比丘當知。父母恩重。抱之．育之。隨時將護。不失時節。得見日月。以此方便。知此恩難報。是故。諸比丘。當供養父母。常當孝順。不失時節。如是。諸比丘。當作是學。爾時。諸比丘聞佛所說。歡喜奉行」

There are many texts which describe how difficult to repay for his parents, for example in Chinese translations: *Fóshuō āsùdájīng* 『佛說阿速達經』 tr. by 求那跋陀羅 Guṇabhadra (T 141, vol. 2, 863a24-b9); *Zábǎocángjīng* 『雜寶藏經』 卷第二 (一四) 「波羅奈國有一長者子共天神感王行孝緣(Bōluónàiguóyǒuyīchángzhězǐgòngtiānshéngǎnwángxíngxiàoyuán)」 (T 203, vol. 4, 455c19-24); *Chūyàojīng* 『出曜經』 卷第二十七「樂品 (làpǐn)」 (T 212, vol. 4, 755b29-c13); *Běnshìjīng* 『本事經』 卷第四 tr. by 玄奘 Xuánzàng (T 765, vol. 17, 682c9-683a8); *Fóshuō fùmǔēnnánbàojīng* 『佛說父母恩難報經』 tr. by 安世高 Ān Shìgāo? (T 684, vol. 16, 778c28-779a20); *Wǔfēnlǜ* 『五分律』 卷第二十(T 1421, vol. 22, 140c16-20); *Gēnběnshuōyīqièyǒubù Pínàiyē* 『根本說一切有部毘奈耶』 卷第三(T1442, vol. 23, 642b), 卷第七(ibid., 668c12-24, esp. 14-24); *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì* 『根本說一切有部毘奈耶藥事』 卷第四(T 1448, vol. 24, 16a12-26, esp. 19-26); *Āpídámó Dàpíposhālùn* 『阿毘達磨大毘婆沙論』 卷第百四, tr. by 玄奘 Xuánzàng (T 1545, vol. 27, 535c22-29): 「復次示報恩者眞報恩故。如餘經說。苾芻當知。若有孝子一肩擔父。一肩擔母。經於百年處處遍歷。猶非眞實報父母恩。若有孝子能勸父母。於佛法僧因果等法。未信者信信者增長。無淨戒者勸受持戒。有慳貪者勸行惠施。無勝慧者勸修勝慧。令善安住以自調伏。乃至眞實報父母恩。故此經中教爲說法。」

[2] Read as MS[B]: *paryaṭeta* (Opt. 3rd. sg.).

[3] A scribal error for *sarvayogodvahanañ*.

[4] For *caturṣu*.

[5] For *abhiprasādayet*; cf. *BHSG* § 38.27.

[6] For *dharme*.

[7] For *saṁghe*.

[8] For *putraiḥ*.

[9] For °*kāraḥ kṛto* or ° *kāra-kṛto*.

[10] For °*pādhyāyāḥ*.

MS[B]: No. 1-1697

yathā coktaṃ Bhagavatā[1] {{ḥ}} | |

"yo bhikṣavo mātāpitarā[2] skandhena gṛhya Jambūdvīpaṃ paryaṭeta sarvayogodvahanañ ca kuryāt* | caturṣu {Jambū}dvīpeṣu hiraṇya{{ñca}}suvarṇṇañ ca dadyāt* (20v.1) + .. va[3] mātāpitroḥ pratyupakāro na kṛto bhavati | | yaś ca punaḥ buddhe abhiprasādayet* dharme saṃgha[4] <|> <pa>ñcasu śikṣāpadeṣu {|} āryakānteṣu śīleṣu pratiṣṭhāpayet* | evaṃ mātāpitṝṇāṃ putraiḥ pratyupakā(20v.2)+[5] kṛto bhavati | tac ca sarvam ācāryopādhyāyāt*[6] kurvanti | |"

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[1] MS[A] adds "*sūtre*" here.

[2] A scribal error for °*pitarau* [du. Acc.].

[3] Read *(tasyai)va*?

[4] For *saṃghe*.

[5] Read °*upakā(raḥ)*.

[6] W. r. for °*pādhyāyāḥ*.

MS[A]: No. 4–20

yathā cāha Bhagavān* Dakṣiṇā(37v.2)vibhaṃgasūtre[1] |

"yam Ānandapudgalam āgamya buddhaṃ sara◯ṇaṃ gacchāmi[2] | dharmma[3]saṃghaṃ śaraṇaṃ gacchati | yathoktañ ca śikṣāpadāni[4] vaktavyāni | tena Ā(37v.3)nanda pudgalena tasya pudgalasya na sakyaṃ pratikartuṃ ◯ | yad idam abhivādanapratyu{{pa}}sthānamātreṇa[5] | evam api prativiśiṣṭanarāḥ[6] {|} ācāryopādhyā;(37v.4)yā mātāpitṛbhyāṃ |"

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[1] On *Dakṣiṇāvibhaṅgasūtra*. This sūtra corresponds to the followings: Pāli MN 142: *Dakkhiṇāvibhaṅgasutta*; Ch. *Zhōngāhánjīng*『中阿含經』心品「瞿曇彌經」(*Qútánmíjīng*) (T 26(180)); *Fóshuō Fēnbiébùshījīng*『佛說分別布施經』tr. by 施護 Shīhù (T 84). The passages of those texts are discussed by Namikawa 1984a: 66-7 (although he stated that there is no discription about śikṣāpada in the Pāli *Dakkhināvibhaṅgasutta*, we can find it exactly after the sentence that he quoted in his paper). He suggests that one Sanskrit fragment in the Turfan collection is identifed as the *Dakṣiṇāvibhaṅgasūtra* but its location within the text is uncertain. However, as far as its context is concerned, we can conclude that above fragment corresponds to the sentence quoted in the *MKV*. The context from which the passage is quoted is as follows: when Mahāprajāpatī came to the Buddha and wanted to donate new robe to him, the Buddha did not accept it but asked her to give it to saṅgha. Then, Ānanda asked the Buddha why he did not accept her request. Then, replying to Ānanda, the Buddha said that it is difficult to repay for his teachers. MN 142: *Dakkhiṇāvibhaṅgasutta* (III, 254, 6-18): *Evam etaṃ Ānanda, evam etaṃ Ānanda, yaṃ hi Ānanda, puggalo puggalaṃ āgamma buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. ImassĀnanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yad idaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikammaṃ* ***cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānena.*** *Yaṃ h' Ānanda, puggalo puggalaṃ āgamma. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti. ImassĀnanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi. Yad idaṃ abhivādanapaccuṭṭhānaañjalikammaṃ sāmīcikammaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānuppadānena*; Turfan Kat.-Nr. 979 R2-5 (SHT III. 242): (R2) /// [nū] ya ā[nan]da [p]u[dga]lo=[yaṃ] pu[d]. /// (R3) /// + + (śara)[na]ṃ [gacchat]i /// (R5) /// + .. [ta]sya pu[d]gala[sya] na sukaraṃ y[a] + ///; Ch. *Qútánmíjīng*「瞿曇彌經」(T 26(180), vol. 1, 722a14-19):「阿難。若有人因人故得自歸於佛法及比丘衆。不疑三尊苦習滅道。成就信戒多聞施慧。離殺斷殺不與取邪婬妄言離酒斷酒者。此人供養於彼人至盡形壽。以飲食衣被床榻湯藥及若干種諸生活具不得報恩。」; *Fóshuō Fēnbiébùshījīng*『佛說分別布施經』(T 84, vol. 1, 903c16-22):「阿難當知。所有補特伽羅能起淨信心。歸依佛法僧者甚爲難事。又復能持不殺不盜不婬不妄不飲酒等近事戒法。如是補特伽羅轉復難作。何況於佛世尊。合掌恭敬而行布施。施已淨信於佛無疑。及法僧伽亦無疑惑。乃至苦集滅道四聖諦理。永斷疑見。」 In the Vinaya texts, we can see similar passage in the same story of Mahāprajāpatī" admisson: Pāli *Vinaya*, Bhikkhṇī-kkhandhaka (II, 253ff.); *Wǔfēnlǜ*『五分律』卷第二十九「比丘尼法」(T 1421, vol. 22, 185c11-16); *Sìfēnlǜ*『四分律』卷第四十八「比丘尼犍度」(T 1428, vol. 22, 923a6-22); *Gēnběnshuōyīqièyǒubù Pínàiyē záshì*『根本説一切有部毘奈耶雜事』卷第二十九(T 1451, vol. 24, 350c6-25); Following two translations do not describe her story: *Shísònglǜ*『十誦律』卷第四十「明雜法之五」(T 1435, vol. 23, 290c21-24); *Móhēsēngzhīlǜ*『摩訶僧祇律』卷第三十「明雜誦跋渠法」(T 1425, vol. 22, 471a25-7). However, the Sanskrit text of the latter, the *Bhikṣuṇī-Vinaya*, tells us almost same story as narrated in Pāli Vinaya (Roth's edition § 11, pp. 15-16).

[2] W. r. for *gacchati.*

[3] For *dharmmaṃ*.

[4] Originally written as *pā* and then a long vowel sign is erased by the scribe.

[5] Read °*pratyutthāna*° [wrong correction! *upasthāna* > *usthāna* (= *utthāna*)].

[6] For °*tarāḥ*.

yathā cāha Bhagavān* ○ Dadiṇāṃvibhaṃgasūtre[1] <|>

"yathĀnanda pudgala«ḥ» pudgalam āgamya buddhaṃ śaraṇaṃ gacchanti[2] | yathoktāni ca śikṣāpadāni vakta;(20v.3) + ni[3] | tena Ānanda pudgalena tasya pudgalasya na śaktaṃ pratikartuṃ | yad uta a○bhivādanavandanapratyutthānamātreṇa <|>"
evam api prativiśiṣṭatarāḥ {|} ācāryopādhyāyāḥ mātāpitṛbhyāṃ ||

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[1] A scribal error for *Dakṣiṇā°*?

[2] A scribal error for *gacchati* [*t* > *tt** > *nt* ?].

[3] Read *vakta(vyā)ni*.

MS[A]: No. 4–20

yathā ca Mahākātyāyanena Ava;◯ntiprabhūtayaḥ[1] paścimajanapadābhiprasāditāḥ[2] ।

athācāryaMadhyandinena uttarāpatha[3] Kā;(37v.5)[ś].[īr]āyā[ṁ][4] pañca nāgasatāni vi«ṇī»ya deso 'bhiprasāditaḥ । [5]Anavataptasarasaś ca kuṃkumam ānīya Kaśmīrāyāṃ[6] pra{{ṣṭhi}}tiṣṭhāpitaṃ । tac cādyāpi lokopa(38r.1)bhoktaṃ[7] ।

yathā ca āryaGavāmpatinā Svavarṇṇabhūmyā[8] yojanaśataṃ janapado 'bhiprāsāditaḥ[9] ḥ[10]

yathā cāryaMahemdr«e»ṇa[11] Si<ṃ>haladvīpe Vibhīṣaṇaprabhṛtayo rākṣasāḥ sama(38r.2)ye sthāpitāḥ । deś{{c}}aś cābhiprasāditaḥ ।

[12]yathā cĀdi;◯varddhaśatake sūtraṃ[13] āryaPūrṇṇena Saurppārake nagare pañcopāśakaśatāny abhiprasāditāni । ca;(38r.3)ndanamālaś ca vihāraḥ kāritaḥ ।

yathā ca Bhagavān* ◯ pañca bhikṣuśataiḥ sārddhaṃ v«i»hāyasaṃ tatra gato janakāyaś cābhip.sādita«ḥ»[14] ।

api ca {।} kim ekai(38r.4)kasya bhikṣo[15] nāmag.[h].[n]e[n]. k.tena[16] <।> yataḥ p[r]ati Bhagavā◯n[17]

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[1] For °*prabhṛtayaḥ*.

[2] Read °*janapadā(ḥ a)bhiprasāditāḥ* [double *sandhi*?].

[3] For *uttarāpathe*.

[4] Read *Kā[ś](m)[īr]āyā[ṁ]*; cf. *BHSD*, s.v.

[5] From here to the end of this line, sentences are rewritten but what were originally written are impossible to decipher.

[6] For *Kāśmīrāyāṃ*.

[7] For °*bhuktaṃ* ('is utilized as a medicine'). After this sentence, MS[B] has more: *vihāraś ca kāritaḥ* <।> *adyāpi ca tatraiva prativasanti*.

[8] For *Suvarṇṇabhūmyāṃ*.

[9] A scribal error for °*prasāditaḥ*.

[10] This *visarga* sign is used as *daṇḍa*. After this, MS[B] refers to one more pupil, Piṇḍola Bharadvāja.

[11] Originally written as *dri* but a vowel sign *-e* is added.

[12] From here and around, another single folio of the *MKV* (= MS[D]) attached to the bundle of MS[A] corresponds to following passage, see my paper, Kudo 2001.

[13] See Lévi [63-4, fn. 2].

[14] Read °*pr(a)sāditāḥ*. This *visarga* is written on the vowel sign of *tā*.

[15] For *bhikṣor*.

[16] Read *nāmag(r)[h](a)[n]e[n](a) k(ṛ)tena*.

[17] MS[B] has another passage which describes the relation of *ācāryopādhyāya* to monks, nuns and both male and female laypersons. This omission in MS[A] seems to be caused by an eye-skip of the scribe, jumping up to next "*Bhagavān*" (MS[D] reads: *yataḥ prati bha* [line3] .. [*vā*] .. .. [*pitaraḥ*). However, judging from its context, this omitted passage is not always necessary; is it an additional phrase? See Kudo 2001: 98-99.

yathā ca (20v.4) + + kātyāyanena[1] Avantiprabhṛtayaḥ paścimajanapadābhiprasāditāḥ[2]

○

yathā ca āryaMadhyandine<na>[3] Kaśmīrāyāṃ[4] pañca nāgaśatāni vinīya deśo (')bhipraśāditaḥ | Anavataptamahāsara (20v.5) + + + + [nī]ya[5] Kasmīrāyāṃ pratiṣṭhāpitaṃ | tac cādyāpi lokopabhoktaṃ[6] <|> vi○hāraś ca kāritaḥ <|> adyāpi[7] ca tatraiva prativasanti[8] |

yathā āryaGavāmpratinā[9] Suvarṇṇabhūmyāṃ yojanaśataṃ jana;(20v.6)+ + + + + + ..ḥ[10] ||

yathā ca Pūrvavidehāḥ āryaPiṇḍolabharadvājenābhiprasāditāḥ[11] <|> {vihāraś ca kāritaḥ <|> adyāpi tatraiva prativasanti}[12] ||

yathā āryaMahendreṇa Siṃhaladvīpe[13] Vibhīṣaṇapra(21r.1)+ + + + + ..[14] samaye sthāpitā <|> deśaś cābhipra{{dā}}sāditaḥ ||

yathā cĀddhyarddhaśatake sūtre āryaPūrṇṇena Śū<r>pārake pañcopāśakaśatāni {|} abhiprasāditāni <|> candanamālaś ca vihāraḥ kā(21r.2)+ + + + + [ga]vān[15] pañcabhiḥ bhikṣuśataiḥ sārddham vihāyasā tatra gato ja○nakāyaś cābhiprasāditaḥ |

api ca kim ekaikasya bhikṣoḥ nāmagrahanena kṛtena <|> yataḥ Bhagavān* parinirvṛ;(21r.3)+ + + ntare[16] yaḥ kaścid abhivinīto[17] bhikṣu[18] vā bhikṣuṇī vā upāsako ○ vā upāsikā vā sarve te bhikṣubhir eva vinītāḥ | yaś ca yenābhiprasāditāḥ sa tasyācāryopādhyāyaś ca[19] <|>

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[1] Read *(Mahā)kātyāyanena*.

[2] Read °*janapadā(ḥ a)bhiprasāditāḥ* [double *sandhi*?].

[3] An insertion mark is written after *akṣara -ne* but letter(s) to be inserted is/are not found.

[4] For *Kāśmīrāyāṃ*; cf. *BHSD*, s.v.

[5] Read °*sara(saḥ kuṅkumam ā)[nī]ya*.

[6] For °*bhuktaṃ*.

[7] Originally written as *ā*- and its vertical line on the right side is erased.

[8] These sentences "*vihāraś ca ... prativasanti*" are found only in MS[B].

[9] A scribal error for °*patinā*.

[10] Read *jana(pado 'bhiprasādita)ḥ*.

[11] This sentence is found only in MS[B].

[12] These sentences "*vihāraś ca ... prativasati*" appear again on sixth line, exactly under those of fifth line; furthermore there seems to be a sort of a bracket at the beginning of the sentence of the sixth line. Thus these are to be omitted.

[13] Originally written as *dvi*- and its vowel sign is rewritten.

[14] Read °*pra(bhṛtato rākṣasāḥ)*.

[15] Read *kā(ritaḥ | yathā Bha)[ga]vān*.

[16] Read *parinirvṛ(taḥ | tada)ntare*.

[17] Lévi reads: *vinīto*.

[18] For *bhikṣur*.

[19] MS[B] alone has these sentences beginning from "*parinirvṛ* + ...". Both MS[A] and MS[D] (attached to MS[A]) omit them; see Kudo 2001.

MS[A]: No. 4–20

"mātāpitaraḥ pañca sthānāni pratyāśaṃsamānāḥ putram i[c].. .[i][1] + + .[o]pādhyāyās[2] tu kāruṇyā(38r.5)[n] .[i]r[v]. .. .. .[i] + + + + + + + + + + + + raṇena[3] mātāpitṛbhya ācāryopādh<y>āyāḥ prativiśiṣṭatarā i[t]i" <|>

+ + + + + + + .. vān[4]
"mama ca bhikṣa(38v.1)[v].[5] [v].[c]. .. .r. .. + + + + + + .r.[sā] .. .. + .. [ḥ][6] [dha]rmm.[7] saghe[8] mātāpitṛṣu ācāryopādhyāyeṣu paraḥ prasādaḥ kāryaḥ tad vo + + + + + + .. [tr]a[ṃ][9] hitāya svadhyā(38v.2)ye"ti[10] | |

33. k[a]t[a]m[a]t karma yena samanvāgateḥ[11] pu○dgalaḥ pūrvaṃ sukhito bhūtvā paścād duḥkhito bhavati | | [u] .. ..[12]

[i]h[ai]katye[13] dānaṃ yācitaṃ[14] sa(38v.3)mānaḥ pūrvaṃ prakṛṣṭa[15] pratijānīte | pramudita[16] datvā ca ○ khalu «vi»punisārī[17] bhavati <|> sa yadā manuṣyeṣūpapadyate | āḍhe[18] kuleṣūpapadyate | mahādhaneṣu ;(38v.4) mahābhogeṣūpapadyate | tasya paścā[19] te bhogāḥ pa○rikṣaya[20] gacchanti | «sa» paścād daridro bhavati |

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[1] Read *i[c](chant)[i]*.

[2] Read *(ācāry)[o]°*.

[3] Read *(n)[i]r[v](āṇagām)[i](naḥ dharmaṃ deśayanti | anenāpi kā)raṇena*. This reading is based on that of MS[D] (line 3: *ācāryopādhyāyās tu kāruṇyā(n) ni[rvāṇa]gāminaḥ dharmaṃ deśayanti |*), see Kudo 2001: 96, 99.

[4] Read *(athaivam eva Bhaga)vān*.

[5] Read *bhikṣa[v](o)*.

[6] Read *[v](a)[c](anaṃ ś)r(addadhānair buddhe paraḥ p)r(a)[sā](daḥ kārya)[ḥ]*.

[7] Read *dharmm(e)*.

[8] For *saṃghe*.

[9] Read *(bhaviṣyati dīrghrā)[tr]a[ṃ]*.

[10] For *sukhāyeti*.

[11] A scribal error for *°gataḥ*.

[12] Read *[u](cyate)*.

[13] A scribal error for *ihaikatyo*.

[14] A scribal error for *yācitaḥ*.

[15] For *prahṛṣṭaḥ*.

[16] For *pramudito*; and add *dadāti*.

[17] A scribal error for *vipratisārī* [confusion of two *akṣaras*: *pra* > *pu*; *t* > *n*, cf. 39r.4]; Lévi notes [65, fn. 3]: *ripuṇisārī*. See *BHSD* p. 373, *pratisārin* (entry based on the *MKV* alone).

[18] For *āḍhyeṣu* or *āḍhya-*.

[19] For *paścāt*.

[20] For *parikṣayaṃ*.

eta(21r.4)+ + + t.[1] Bhagavān*

"mātāpitarau[2] pañca sthānāni pratyāśaṃsamānāḥ putram i◯cchati[3] | ācāryopādhyāyās tu kāruṇya[4] nirvāṇaṃ dharmaṃ deśayati[5] | anenāpi kāraṇena mātāpitṛbhyaḥ ācā;(21r.5)+ + dhyāyāḥ[6] prativiśiṣṭatarā iti" | |

ata evam āha Bhagavān* <|>

"mama ◯ bhikṣavo vacanaṃ śraddadhā{nā}naiḥ buddhe Bhagavati[7] para[8] prasādaḥ kāryaḥ dharme saṃghe mātāpitṛṣu ācāryopā(21r.6)+ + + raḥ[9] prasādaḥ kāryaḥ <|> tad vo bhaviṣyati {|} dīrgharātraṃ hitāya sukhāyeti" | | ◎ | |

idaṃ karma deśāntaravipakṣaṃ[10] | | | |

33. tatra katamaṃ karma yena samanvāgataḥ pudgalaḥ pūrvaṃ sukhito bhūtvā paścā(21v.1)+ + to[11] bhavati | ucyate | |

ihaikatyo dānaṃ yācitaḥ samānaḥ pūrvaṃ prahṛṣṭaḥ prajānīte pramudito dadāti | datvā khalu vipratisārī bhavati | sa {{..}} yadā manuṣyeṣūpapadyate | āḍhyeṣu mahādhaneṣu ma;(21v.2)+ + g.ṣu[12] kuleṣūpapadyate | paścāt tasya te bhogāḥ parikṣayaṃ paryādā◯naṃ[13] gacchati[14] | sa paścād daridro bhavati |

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[1] Read *eta(d darśaya)t(i)*, cf. § 32 g).

[2] For °*pitaro* (< °*pitaraḥ*) [*-aḥ* > **-o* > *-au*?].

[3] W. r. for *icchanti* [*nt* > *tt* > *t*?].

[4] Read *kāruṇyān*.

[5] W. r. for *deśayanti* [*nt* > *tt* > *t*?].

[6] Read *ācā(ryopā)dhyāyāḥ*.

[7] MS[A], judging from its broken space, does not have "*bhagavati*."

[8] For *paraḥ*, see next line.

[9] Read *ācāryopā(dhyāyeṣu pa)raḥ*.

[10] For °*vipākaṃ*. MS[A] does not have this concluding phrase here although it has same phrase at the end of subsection f) (34r.4 = MS[B]18r.6).

[11] Read *paścā(d duḥkhi)to*.

[12] Read *ma(hābho)g(e)ṣu*.

[13] This word is found only in MS[B]. Lévi does not note in his footnote; thus this occurrence is not recorded in *BHSD*. As to the usage of this word, see *BHSD*, s.v. (p. 335).

[14] W. r. for *gacchanti* [*nt* > *tt* > *t*?].

yathāyaGopakaḥ[1] | tena kila Krakucchande[2] samya(38v.5)k*saṃbuddhe bhikṣusaṃghasya godhenur dattā | sa paścād vihīto[3] "na sādhukṛto (')yaṁ[4] datteti" | tena[5] cittaṃ pradūṣitaṃ | sa yatra yat[r]opapadyate mahādhano bhavati | paścā(39r.1)t tena cittapradoṣeṇa daridrā[6] bhavati |

paścime (')pi Rājagahe[7] nagare 'nyatamasmin* gṛhe prajātaḥ[8] | tasya jāyamānasya mātā kālagatā | "ane<na> mātā māritā jā(39r.2)yamāne<na> mūlenakṣatre[9] {{yā}}«jā»yamāno (')yaṃ mā nirmūlaṃ kariṣyaty a◯maṅgalo (')yam" iti mātrā sārddhaṃ

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[1] For *yathārya*°. On the story of Gopaka. Lévi refers to Pāli MN and Chinese MĀ wherein a brahmin Gopaka Moggallāna appears. However there is no episode in those texts which is the same as in the *MKV*. Edgerton considers this person as "probaly the same as Pāli āyasmā Gopako, Vin. i. 300.5" (see *BHSD* p. 216, s.v.); but his career is unknown.

Such a plot — that a person donated milk to saṅgha in his past and as a result of this donation he could survive with breast milk from his dead mother even after he was buried in the ground with her — is found in the following Chinese translation but this text does not mention a name of Gopaka. Strictly speaking, this text, although most of its plots are common to our *MKV*, is not regarded as a parallel because a theme in this chapter of the *MKV*, namely an act of person who donates first but later he feels sorry about it, is nowhere mentioned in the following text: the *Fóshuō zhāntuóyuéguówángjīng*『佛説旃陀越國王經』tr. by 沮渠京聲 Jūqújīngshēng (宋, 420-479 CE.) (T 518, vol. 14, 791c12-792b24):: 「(791c12-)時有國王。號名旃陀越。奉事婆羅門道。王治國政。輒任用諸婆羅門。王小夫人。特見珍重。時兼娠。諸夫人憎嫉之。以金賜婆羅門。令譖之於王言。「此人凶惡。若其生子。必為國患。」王聞之甚愁憂不樂。 ... 王便聽用其言。遂見枉殺。便葬埋之。 兒後於塚中生。其母半身不朽。兒得飲其湩。乃至三年。其塚崩陷。兒後得出。與鳥獸共戲。暮即還塚中宿。 兒時年六歲。佛以普慈。念其勤苦。與鳥獸同群。即化為沙門。 ... 便白佛言。「我欲乞作比丘。」佛即聽之。以手摩其頭。髮墮袈裟自然著身。名為須陀。從佛受尊戒。勤意精進。心不懈怠。七日便得羅漢道。...... (792a27-b18)佛言。昔拘先尼佛世。有國王。號名佛舍達。王及國中三億人。皆隨王供養三尊。 時有凡人。居貧無業。常為國中富姓賃。放牧養牛數百頭。見王及人民供養比丘僧。即問言。「卿等何所為乎。」人民答言。「吾等供養三尊。後當得其福。」即復問言。「得何等福耶。」人民報言。「人有淨心。施三尊者後所在處。安樂尊貴。無有勤苦。」即念言。『我居貧窮。但賃放牧。自無飲食。當何以施。即念言。『唯當還取牛湩煎以為酪酥。淨心上比丘。比丘僧咒願言。「令汝世世所在處當得其福。自後展轉更生死。輒受其福。或上為諸天。或下為王侯。」 乃後為王時出遊獵。見國中人有好牸牛懷犢。王便令人取牛殺之。夫人語王。「莫令人殺其子也。」時牛主追還。破取其子養護之。其主恚言。「當令王如此牛也。」自後魂神來為王作子。時未出生。母為王所殺。 欲知須陀者即是也。須陀母見枉殺者。則是時王夫人也。婆羅門者牛主是也。須陀所以於塚中生。其母半身不朽得飲其湩。以自長大者由其宿命以酪酥上比丘僧故。」

[2] Lévi reads "*Kakucchande*" and notes [65, fn. 6]: Sic A. Edgerton, referring to above Lévi's reading, mentions "*kakucchanda*" in his *BHSD*, p. 196 as one of readings *Kraku(c)chanda*; however, as we have seen both MS[A] and [B], two readings — *kakucchanda* and *kakutsanda* (v.l.) — included in *BHSD* have no Ms support.

[3] W. r. for *vi<gar>hito*? MS[B]: *grāhito*; Lévi: *garhito*.

[4] Lévi reads: *sādhukṛteyaṃ*.

[5] Originally written as *to* and a vowel sign on its right side is erased.

[6] For *daridro* [sg. Nom.: *o* > *ā*].

[7] For *Rājagṛhe* [*gṛ* > *ga*].

[8] Read as MS[B]: *pratyājātaḥ*.

[9] A scribal error for *mūlana*°.

yathā āryaGopakaḥ <|> tena Krakunsande[1] samyaksaṃbuddhe bhikṣusaṃghasya godhenu(21v.3) + +[2] [sa] paścāt parair grāhito "na sādhukṛtaṃ datteti" | tena cittaṃ pradūṣita[3] <|> ○ sa yatra tatropapadyate[4] {|} tatra tatra mahādhano bhavati | paścāt tena cittapradoṣeṇa daridro bhavati |

paścime bhave (21v.4) + + + he[5] nagare anyatarasmin gṛhe pratyājātaḥ <|> tasya jāyamānasya ;○ mātā kālagatā{ḥ} | "anena mātā māri{{u}}tā jāyamānena mūlanakṣetre[6] jāto (')yaṃ mā nirmūlam eva kulaṃ kariṣya(21v.5)+ + + + ..[m]"[7] iti || mātraiva saha

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[1] A scribal error for *Krakucchande* [*cch* > *ts* (cf. *BHSG* § 2.19) > *ns* (orthographical corruption?)]; Lévi notes [65, fn. 6]: B *Kakutsande*. Basing on Lévi's footnote, Edgerton refers to this reading as "v.l.", see *BHSD*, s.v. (p. 196).

[2] Read *godhenu(r dattā |)*.

[3] For *pradūṣitaṃ*.

[4] W. r. for *yatro°*?

[5] Read *(Rājagṛ)he*.

[6] A scribal error for *°kṣatre*.

[7] Read *kariṣya(ti | amaṅgalo 'ya)m*.

śmasāne utsr̥ṣṭaḥ | tatropi[1] ca mātur ekasmāt* stanāt* kṣīra[2] pravartta(39r.3)te | tenaiva puṇyānubhāvena |

vivr̥ddhaś ca Bhagavatāgatya ;○ pravrājitaḥ[3] | etac ca sarvvam anupūrveṇa Bhagavatā bhikṣuṇāṃ[4] kathitaṁ |

"evam anena pūrvaṃ godhenu[5] pra(39r.4)sādajātena dattā paścād vipratisārī saṃvr̥ttaḥ | tasye○«da»ṃ karmaphalaṃ <|> yas tv asau pūrvaṁ kaścit* prasādas[6] tad evāsya mokṣabījaṃ[7] |"

yathā[8] ca Campāyāṃ mahānagare I(39r.5)śvaro[9] gr̥hapatiputras tena bhūtyānā[10] haste sarvaṁ dhana[ṁ] caturdisaṃ vāṇijyena[11] preṣitaṃ <|> tac ca sarva[12] diśigataṃ[13] vinaṣṭa[14] | sa parakarmakṣatra[15] saṃvr̥ttaḥ |

idaṃ karma yena samanvā(39v.1)gataḥ pudgalaḥ pūrvvaṃ sukhito bhūtvā paścād duḥkhito bhavati || ||

34. katamat* karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati | ucya(39v.2)te |

ihaikatyo dānaṃ samāpitaṁ mātra samānaḥ kr̥○ccheṇa[16] dadāti[17] «|» datvā tu dāna[18] paścā protim[19] upodayati[20] | sa yadā manuṣeṣūtpadyate[21] {|} daridreṣu

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[1] A scribal error for *tatrāpi*.

[2] For *kṣīraṃ*.

[3] *-ji-*: Originally written as *-jā-* and its vowel sign is rewritten.

[4] For *bhikṣūṇāṃ*.

[5] For *godhenuḥ*.

[6] W. r. for *pūrvakaś citta*°; MS[B]: *pūrvakaś cittaprasādas*.

[7] *-bī-*: Originally written as *bi-* and its vowel sign is rewritten.

[8] Source unknown.

[9] For *Īśvaro*.

[10] For *bhr̥tyānāṃ* [*bhr̥* > *bhu*].

[11] For *vāṇijyāya* [sg. Dat.].

[12] For *sarvaṃ*.

[13] Or *deśi*°. On a vowel sign *-i* there seems to be a cancellation mark but it is obscure. Read as MS[B]: *deśāntaragataṃ*.

[14] For *vinaṣṭaṃ*.

[15] Read as MS[B]: *parakarmakaraḥ*.

[16] For *kr̥cchreṇa*.

[17] This portion from *ihaikatyo* is confused; MS[B] reads: *samādāpitaḥ (samānaḥ p)ratijānīte*.

[18] For *dānaṃ*.

[19] A scribal error: *paścāt prītiṃ* > *paścā protiṃ* [*t-* in a consonant cluster *tprī-* might be wrongly read as a vowel sign of *pr-*, resulting in *pro-*].

[20] A scribal error: *utpa* > *upo* [*t-* in a consonant cluster *tpa-* might be read as a vowel sign of *p-*, resulting in *po-*]. Lévi notes [66, fn. 13]: *adatvā tu dānaṃ yaścāpnoti. samutpādayanti*.

[21] A scribal error for *manuṣyeṣū*°.

śmaśāne utsṛṣṭaḥ <|> tatrāpi ca mātur e◯kastanāt kṣīraṃ pragharati[1] | tenaiva puṇyānubhāvena <|>

vivṛddhaś ca Bhagavatā gatvā[2] pravrājitaḥ | etac ca sarvam anu(21v.6)+ + + + + + ..[3] bhikṣūṇāṃ kathitaṃ |

"evam anena pūrva[4] kṣīradhenur[5] jātaḥ prasādena dattā paścād vipratisāraṃ[6] sa(ṃ)vṛttaṃ | tasyaidaṃ[7] karmaphalaṃ | yas tv asau pūrvakaś cittaprasādas tad evāsya mokṣabī;(22r.1)+[8] <|>"

+ + + + + +[9] [h]ānagaryāṃ Iśvaro[10] gṛhapatiputras tena bhṛtyānāṃ haste sarvaṃ dhanañ caturdiśaṃ vāṇijyāya preṣitaṃ | tac ca sarva[11] deśāntaragataṃ vinaṣṭaṃ | sarvañ ca[12] parakarmakaraḥ samvṛttaḥ ||

idaṃ karma (22r.2) + + + + + + [to][13] bhūtvā paścād duḥkhito bhavati || ||

34. tatra katamaṃ karma ;◯ yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati | <ucyate |>

ihaikatyo dānaṃ samādāpitaḥ[14] (22r.3) + + + .[r].tijānīte[15] | kṛcchreṇa dadāti | datvā tu dānaṃ paścāt prītim utpāda◯yati | sa yadā manuṣyeṣūpapadyate daridreṣu

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[1] Cf. *BHSD*, s.v.

[2] MS[A] reads °*āgatya*.

[3] Read *anu(pūrveṇa Bhagavatā)*.

[4] For *pūrvaṃ*.

[5] Cf. Apte's Dictionary: *kṣīra-dhenu* "a milch cow"; *go-dhenu* "a milch-cow wih a calf" (= MS[A]).

[6] Cf. *BHSD*, s.v. This word is, according to Edgerton, used as "rarely nt." Since Lévi does not mention this reading of MS[B] in his footnote, this example is not referred by Edgerton.

[7] For *tasyedaṃ*; cf. *BHSG* § 3.69 [*e* > *ai*].

[8] Read °*bījaṃ*.

[9] Read *(yathā Campāyāṃ ma)[h]ā*°.

[10] For *Īśvaro*.

[11] For *sarvaṃ*.

[12] MS[A] reads *sa* instead of *sarvañ ca*.

[13] Lévi reads: *yena samanvāgataḥ pudgalaḥ pūrvaṃ sukhito*; but this reading is too much long for the space. Probably read *(pudgalaḥ pūrvaṃ sukhi)to*.

[14] *dānaṃ samādāpitaḥ*: Mg. "one who is caused to donate."

[15] Read *(samānaḥ p)[r](a)tijānīte*.

MS[A]: No. 4–20

kule(39v.3)ṣūtpadyate | tasya paścā[1] te bhogā abhivṛrddhiṃ gacchaṃ◯ti ḥ[2]

atrāthĀniruddhasyāvadānaṃ vaktavyaṁ | tena kila Rājagṛhe sāmakataṇḍalabhaktam[3] Upāri(39v.4)ṣṭhasya[4] pratyekabuddhasya piṇḍapāto dattaḥ | taddi<vasa>m e◯va rājñā tuṣṭenāṣṭo[5] mahāgrāmā dattāḥ | tac ca paścimaṁ dāridraṁ[6] | yathā taseva[7] vyākaraṇaṁ[8] Pūrvāpa(39v.5)rāntake Sūtre[9] |

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[1] For *paścāt*.

[2] For *daṇḍa*.

[3] For *śyāmākataṇḍula*°.

[4] For *Upāriṣṭasya*; Lévi notes [66-7, fn. 14]: A *apāci . tasya*. And he emends this word as "Upariṣṭha." However, as Edgerton accurately points out, Lévi's reading has no Ms. support; since we have another example of this word "upāriṣṭa" as is collected in *BHSD*, s.v., the name of pratyekabuddha here should be "Upāriṣṭa." In Chinese parallels, the name of this pratyekabuddha who appears in the past story of Aniruddha is as follows: *Zhōngāhánjīng*『中阿含』第六十六経「説本経」(*Shuōběnjīng*) (T 26(66), vol. 1, 508c26): 「有一辟支佛。名曰無患(wú huàn)」; *Fóshuō Gūláishìshíjīng*『佛説古來世時經』(T 44, vol. 1, 829b20): 「彼有緣覺名曰和里(hé lǐ)」; *Fóběnxíngjíjīng*『佛本行集經』「摩尼婁陀品(*mónílóutuópǐn*)」(T 190, vol. 3, 928b21): 「有辟支佛。名婆斯吒(pó sī zhà)」; *Fówǔbǎidìzǐzìshuōběnqǐjīng*『佛五百弟子自說本起經』(T 199, vol. 4, 198c3): 「遭遇見沙門　大通和莅吒(hé lì zhà)」(cf. Bechert, *BBV*, p. 170, fn. 6); *Gēnběnshuōyīqièyǒubù Pínàiyē pò sēng shì*『根本說一切有部毘奈耶破僧事』(T 1450, vol. 24, 144b22-23): 「無滅往昔。曾以飲食供養鳥波利瑟吒(niǎo bō lì sè zhà)辟支佛」; *Jīnglǜyìxiāng*『經律異相』(T No. 2121, Vol. 53, 68ab4): 「有辟支佛。名披栗吒(pī lì zhà)」(Its source is the *Zhōngāhánjīng*, fasc. 12 but it does not correspond to present *Zhōngāhánjīng*); *Dàchéngdàyìzhāng*『大乘大義章』卷上(T 1856, vol. 45, 127b):「阿泥律陀。供養波利陀(bō lì tuō)辟支佛」.

However, according to the *Sphuṭārtha* of Yaśomitra, commentary on the *Abhidharmakoṣabhāṣya*, the pratyekabuddha to whom Aniruddha gave a meal is "Tagaraśikhin" [karmanirdeśa, v. 95a]: *tena janmāntare tagaraśikhine pratyekabuddhāya piṇḍapāto dattāḥ.*

[5] For °*āṣṭau*.

[6] For *dāridryaṁ* [triconsonantal cluster: *dry* > *dr*].

[7] A scribal error for *tasyaiva*.

[8] Lévi notes [67, fn. 2]: A *karaṇaṃ*; this reading is of MS[B].

[9] On *Pūrvāparāntakasūtra*. In the *MKV*, we have two quotations from this sūtra: one is found in § 8 a) (Lévi 39.13-40.7; MS[A]17r.4-v1; MS[B] not available) and the other is in § 34 a). The former is related to Ajita and Maitreya (see part (3) of this study, in: ARIRIAB V, 2002, p. 94 and fn. 1); the latter quotation is related to Aniruddha. We have one more reference to him in our *MKV* § 46 (Lévi 76.17-77.4; MS[A]48r.5-v.3; MS[B]27v.4-28r.1). In the KVU, there is one reference to Aniruddha (Lévi 154.16-18; MS[A]62v.1). Parallels: Pāli *Theragāthā* esp. vv. 910-915; Ch. *Zhōngāhánjīng*『中阿含』第六十六経「説本経」(*Shuōběnjīng*), (T 26(66), vol.1, 509c9-511a29); *Fóshuō Gūláishìshíjīng*『佛説古來世時經』translator unknown, (T 44, vol. 1, 829b6-831a2, esp. 830a13-b25).

Since Aniruddha's past story is found elsewhere in Buddhist literature not only in Skt. but akso in Chinese and Pāli, I will deal with this in another occasion: "Bibliographical Notes on the Quotations in the *Mahākarmavibhaṅga* (2): *Pūrvāparāntakasūtra* and others."

kuleṣūpapadyate | tasya paścāt te bhogā abhivṛddhiṃ gacchati[1] |

(22r.4) + [th]Āniruddhasyāvadāna[2] vaktavyaṃ | tena kila Rājagṛhe nagare[3] śyāmā◯katandulabhaktaṃ | Upāriṣṭasya[4] pratyekabuddhasya piṇḍapāto dattaḥ <|> taddivasam eva rājñā tuṣṭena aṣṭau mahadgrā(22r.5)+[5] dattā[6] | tac ca paścimaka[7] dāridryaṃ <|> yathā tasyaiva karaṇaṃ[8] | | Pūrvāparānte[9] Sū◯tre <|>

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[1] Read *gacchanti.*

[2] Read *(ya)[th]ā°*; for °*vadānaṃ.*

[3] MS[A] omits this word.

[4] See *BHSD*, s.v.

[5] Read °*grā(mā).*

[6] For *dattāḥ.*

[7] For *paścimakaṃ.*

[8] A scribal error for *<vyā>karaṇaṃ* [omission by haplology]?

[9] MS[A] reads: *Pūrvāparāntake.*

MS[A]: No. 4–20

yathā[1] Śrāvastyān daridrapuruṣeṇa svajanaphalāni yācitvā kṣetraṃ nītāni karṣaṇārthe | tasya patyā[2] paragṛhe bhājanam āvapya[3] vīhīn[4] ānīya bhakta[5] ;(40r.1) siddhaṃ |

atha[6] Bha{{ga}}vatā SāriputraMaudgalyāyane[7] MahākāsyapaSubhūtiprabhūtayaḥ[8] | ete uktāḥ |

"atra gṛhapati[9] gṛhe prathamato[10] bhikṣaṃ[11] gṛhītavyam" iti |
te ca sarve yathā(40r.2)nupūrvaṁ tatra gatāḥ[12] <|> sarvaiś ca tair bhaikṣyaṃ labdha[13] |

atha pa;◯ścād Bhagavān api gataḥ | tayā striyā jātaprasādayā pariśiṣṭa[14] bhaktaṃ sarva[15] Bha{{vā}}gavato datvā pra(40r.3)nidhānaṃ kṛtaṃ |

"anena Bhagavan*[16] kusalamūlena mā ◯ me kadācid dāridraṃ[17] syād" iti |

"tathāstv" iti Bhagavatā pratiśrutaṁ |
tadahany eva tasya mahānidhā(40r.4)naṃ prādurbhūtaṃ |

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[1] Lévi does not give any information about its source. However, as far as its first episode is concerned, namely that a wife of a poor person gave a meal to the Buddha's pupils such as Śāriputra, Maudgalyāyana, and Mahākāśyapa etc. and the Buddha himself during her husband's absent, we can find the following Chinese translations having above episode: *Zábǎocángjīng*『雜寶藏經』（二三）「須達長者婦供養佛獲報緣(Xūdáchángzhěfùgōngyǎngfóhuòbàoyuán)」(T 203, vol. 4, 459a6-20): 「昔佛在世。須達(Sudanta)長者。最後貧苦。財物都盡。客作傭力。得三斗米。炊作飲食。　時炊已訖值阿那律(Anuruddha)來從乞食。須達之婦。即取其鉢。盛滿飯與。後須菩提(Subhūti)。摩訶迦葉(Mahākāśyapa)。大目揵連(Mahāmaudgalyāyana)。舍利弗(Śāriputra)等次第來乞。其婦悉亦各取其鉢。盛飯施與。末後世尊(Bhagavat)。自來乞食。亦與滿鉢。......　夫語婦言。『我等罪盡。福德應生。』即發庫中。穀帛飲食。悉皆充滿。用盡復生」; *Zápìyùjīng*『雜譬喩經』卷下, translator unknown, （二八）(T 205, vol.4, 509b10-28): 「昔長者須達七貧。後貧最劇乃無一錢。後糞壤中得一木斗。其實栴檀。出市賣之。得米四斗。語婦曰。『併炊一斗。吾當索菜茹還。』　時佛念曰。『當度須達令福更生。』　炊米方熟舍利弗往。婦見歡喜。一斗米飯悉投著鉢中。更炊一斗方熟。目連復往。亦歡喜與之。復炊一斗。迦葉復往。亦復與之。適有一斗尋復炊熟。如來自往。婦自念言。『間日乏糧莫有降者。今有是米。如來躬顧。得無罪畢。福將欲生者哉。』一斗米飯盡施如來。佛口咒願罪滅福生。從今日始。...... 夫大歡喜。餘有飯汁公嫗共飲之。須臾彷徉諸室珍寶食穀疋帛自然實滿。如往時當富也。須達踊躍知佛愍念。更請佛及僧供養盡空。佛為說法皆得道跡」

[2] For *patnyā*.

[3] *āvapya*: literal Mg. "having thrown (a vessel into another house)." This does not fit to the context; read *ādhāyya* as is found in MS[B].

[4] For *vrīhīn*.

[5] For *bhaktaṃ*.

[6] Originally written as *athā* and then a long vowel sign is erased by the scribe.

[7] For °*yana*-.

[8] For °*prabhṛtayaḥ* [*bhṛ* > *bhu*].

[9] Read *gṛhapater*.

[10] Originally written as *mā* and then a long vowel sign is erased by the scribe.

[11] For *bhaikṣaṃ* or *bhaikṣyaṃ*?

[12] This *visarga* is written on the *daṇḍa*.

[13] For *labdhaṃ*.

[14] For *pariśiṣṭaṃ*.

[15] For *sarvaṃ*.

[16] Originally written as *vā*- and then a long vowel sign is erased.

[17] For *dāridryaṁ* [triconsonantal cluster: *dry* > *dr*].

MS[B]: No. 1-1697

yathā ca Śrāvastyāṃ daridrapuruṣeṇa svajanakaphalāni yācitvā kṣetraṃ nītāni karṣaṇārthe <|> tasya patnyā para(22r.6)+ h.[1] bhājanam ādhāyya vrīhim ānīya bhaktaṃ siddhaṃ | |

atha Bhagavatā ŚāriputraMaudgalyāyanaMahākāśyapa{|}Subhūtiprabhṛtayaḥ <|> ete uktāḥ <|>

"amukasya gṛ<ha>pateḥ gṛhe prathamaṃ bhaikṣaṃ gṛhītavyam iti" | |

(22v.1) + +[2] sarve yathānupūrveṇa tatra gatvā sarveś[3] ca tasmād bhekṣaṃ[4] labdhā[5] | |

atha paścād Bhagavato (')pi[6] gataḥ <|> ta{{..}}yā striyā jātaprasādayā pariśiṣṭaṃ bhaktaṃ {|} sarvaṃ Bhagavato dattaṃ <|> praṇidhānañ ca karoti |

"anena Bhagavan ku(22v.2)+ ..[7] mūlena mā bhūyaḥ {|} kadācid dāridraṃ syād" iti | |

"tathāstv" iti Bhagavatā śru◯taṃ |

tadahar eva tasya mahānidhā<naṃ> prādurbhūtaṃ <|>

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[1] Read *(gṛ)h(e)*.

[2] Read *(te ca)*.

[3] For *sarvaiś* [*ai* > *e*].

[4] For *bhaikṣaṃ* [*ai* > *e*].

[5] A scribal error for *labdhaṃ*.

[6] A scribal error for *bhagavān api*?

[7] Read *ku(śala)-*.

MS[A]: No. 4–20

tata[1] śrutvā rājā <Pra>senajit tasmin* gṛ○he gataḥ | tenoktam "asmākaṃ pūrvarājābhi[2] teraite[3] dīnārā[4] sthāpitāḥ" |
tatas tasya gṛhapatinā (40r.5) tato gṛhyāñjalipūro dattaḥ | aṅgārāḥ saṃvṛtāḥ[5] | rājñā bhūyo gṛ«ha»pati[6] dattāḥ | suvarṇṇaṃ saṃvṛtaṃ |
atha rājā Prasenajina[7] vismayajāto gatvā Bhagavato nivedayati |
(40v.1) "puṇyanirjātās te gṛhapate[8] na grāhya" iti |
sarvaṃ tadanupūrveṇa[9] kathitaṃ ||

evam eṣa yadā dātā bhavati du«ḥ»khena yācitaḥ samānaḥ pratijānīte | duḥkhena dadāti | datvā (40v.2) ca cittaṃ prasādayati | tena hetunā pūrvaṃ daridro bhū;○tvā paścāt* mahādhano bhavati |

idaṃ karma yena samanvāgataḥ pudgalaḥ pūrva[10] duḥkhito bhūtvā pa;(40v.3)ścāt sukhito bhavati || ||

35. katamat* karma ye○na samanvāgateḥ[11] pudgalaḥ pūrvañ ca paścāt sukhito bhavati |

ihekatyo[12] dānaṃ yācitaḥ sa pra(40v.4)hṛṣṭaḥ pratijānīte | prakṛṣṭo[13] dadāti | datvā ca prī○timān bhavati | sa yadā maluṣeṣūpapadyate[14] {|} āḍhyeṣu kuleṣūpapadyate | mahādhaneṣu mahā;(40v.5)bhogeṣu |

adra[15] Bhaddīye[16] nagare Miṇḍhakaprabhūtīnāṃ[17] ca caturṇṇān dānapatīnāṃ vipāko vaktavyaḥ | taiḥ kila Ta{na}garasikhī pratyekabuddhaḥ piṇḍapātena pra(41r.1)tipāditaḥ |

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[1] For *tataḥ* or *tat{a}*; MS[B] reads *tac chrutvā*.

[2] For *pūrvarājabhis*.

[3] *-rai-* is uncertain; read *tair ete*.

[4] For *dīnārāḥ*.

[5] For *saṃvṛttāḥ*.

[6] Read *gṛhapater*.

[7] A scribal error for *Prasenajit*.

[8] Read *gṛhapater*.

[9] A scribal error for *tadānu°*.

[10] For *pūrvaṃ*.

[11] A scribal error for *°gataḥ*.

[12] For *ihaikatyo* or *ih(')ekatyo*.

[13] A scribal error for *prahṛṣṭo*?

[14] A scribal error for *manuṣyeṣū°*.

[15] A scribal error for *atra*.

[16] For *Bhadrike* [*dr* > *dd*; *k* > *y*]?.

[17] For *°prabhṛtīnāṃ*. The story of Meṇḍhaka, a marchant in Bhadranka, is preserved in the *Mūlasarvāstivādavinaya* (i 241.1-255.10) and the *Divy*. No. 9 *Meṇḍhakagṛhapativibhūtiparicchcda* and No. 10 *Meṇḍhakāvadāna* (Cowell and Neil, pp. 123-135); see Panglung 1981: 58-58. According to Hiraoka, its partial and slightly different parallels are found in Chinese translations of several Vinaya texts, see Hiraoka, 2002: 50-51.

tac chrutvā Prasenaji[1] tadahaṅ[2] gataḥ | tenoktam

"asmākaṃ pūrvarājabhis te dī(22v.3)+ + [ḥ][3] sthāpitā iti"

gṛhapatinā tasya tato gṛhyāñjalipūro dattaḥ | a○ṅgāraḥ[4] saṃvṛtāḥ[5] | rājñā bhūyo gṛhapater dattā suvarṇṇa[6] saṃvṛttaṃ ||

atha rājā Prasenajit{a} vismayajātaḥ gatvā Bha(22v.4)+ + + + [v].dayati[7] ||

Bhagavān āha[8] ||

"puṇyanirjātā gṛhapater iti na grā○hyaṃ" |

sarvañ ca tadānupūrveṇa kathitaṃ |

evam eṣa yathā dātā bhavati {|} duḥkhena yācitaḥ samānaḥ pratijānāti <|> du(22v.5)+ + + + + .. tvā[9] cittaṃ prasādayati | tena hetunā pūrvaṃ daridro bhūtvā ○ paścāt mahādhano bhavati ||

idaṃ karma yena pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati || ||

35. (22v.6) + + + + + + + + ..[10] samanvāgataḥ pudgalaḥ pūrvam paścāt sukhito bhavati | ucyate ||

ihaikatyo dānaṃ yācitaḥ sa prahṛṣṭaḥ pratijānīte <|> prahṛṣṭo dadāti | datvāpi ca prītimāṃ bhavati | sa ya;(23r.1)+ + + + + + + + te[11] {|} āḍh<y>eṣu kuleṣūpapadyate | mahādhaneṣu mahābhogeṣu <|>

atra Bhadrike nagare Miṇḍhakaprabhṛtīnāṃ caturṇṇāṃ dānapatīnāṃ vipāko[12] vaktavyaḥ || te[13] kila Tagaraśikhī pratyeka(23r.2)+ + + + + [t].na[14] pratipāditaḥ <|>

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1 For *Prasenajit*.

2 *tadahar*? MS[A] reads: *tasmin* gṛhe*.

3 Read *dī(nārā)[ḥ]*.

4 For *aṅgārāḥ*.

5 For *saṃvṛttāḥ*.

6 For *suvarṇṇaṃ*.

7 Read *Bha(gavato ni)[v](e)dayati*. Originally written as *di-* and its vowel sign *-i* is erased.

8 Originally written as *hā* and its vowel sign *-ā* is erased.

9 Read *du(ḥkena dadāti da)tvā*.

10 Read *(tatra katamaṃ karma yena)*.

11 Read *ya(dā manuṣyeṣūpapadya)te*.

12 Originally written as *po-* and a part of its vowel sign on the left side is erased, by which *o-* changed to *ā-*.

13 W. r. for *taiḥ*.

14 Read *pratyeka(buddhaḥ piṇḍapā)[t](e)na*.

MS[A]: No. 4–20

atra Vinayāvadānaṃ[1] vaktavyaṃ ḥ[2]

idaṃ karmma yena samanvāgataḥ pūrvaṃñ ca paścāt sukhito bhavati | | | |

36. katamat* karmma yena samanvāgataḥ pu(41r.2)dgalaḥ pūrvañ ca paścāc ca duḥkhito bhavati | ucya;◯te |

ihekatyo[3] kalyāṇamitravirahito bhavati « | » sa dānaṃ[4] dadāti <|> na ca tena pāpakaṃ karmma kṛ(41r.3)taṃ bhavati | sa yadā manuṣeṣūpapadyate[5] {|} daridreṣu ◯ kuleṣūpapadyate | alpannabhojaniṣu[6] |

yathā Śrāvatyāṃ daridradārakasyāvadānaṃ[7] varṇṇayanti (41r.4) |
Śrāvastyāṃ kila Bhagavān* piṇḍapātaṃ paryāṭati[8] | ◯ tadā ca Śrāvastyāṁm Ikṣudvādaśī[9] nāma bhavati | Bhagavatā cekṣūṇi[10] larthāni[11] | yathānyata<ra>smi;(41r.5)n* gṛhadvāre daridradāraka[12] tiṣṭhati | sa Bhagavāntam[13] ikṣūṇi yācati | Bhagavatā ekaṃ dattaṁ | sa bhūyo yācati |
Bhagavān āha |
"vatsa ucyatān necchāmite[14] bhūyo dā(41v.1)syāmīti |"
sa prāha |
"mayā Bhagavan na kadācin necchāmīty uktaṃ pūrvaṃ |"
Bhagavān āha |
"vatsa ucyatāṃ necchāmi Bhavattavaḥ[15] sarvāni dāsyāmi |"

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[1] Here the *MKV* refers to "Vinayāvadāna" but what is intended is unknown. If this reference indicates the story of Meṇḍhaka, see previous footnote.

[2] *Visarga* used as a punctuation.

[3] For *ihaikatyo* or *ih(')ekatyo*.

[4] Add *na* [omission due to a haplology].

[5] A scribal error for *manuṣyeṣū°*.

[6] Read *alpānnabhojaneṣu*; MS[B] reads: *alpānnapānabhojaneṣu*.

[7] Source unknown. Tibetan translation does not have this story.

[8] For *paryaṭati*; Lévi notes [68, fn. 7]: A *prayati*.

[9] Lévi translates [p. 134]: C'etait alors le jour qu'on appelle «le douze des cannes à sucre». Le Très Saint avait reçu des cannes à sucre. Cf. *BHSD*, s.v. Edgerton, basing on Lévi's translation, gives a meaning as "n. of a festival sugarcane twelfth." However Yutaka IWAMOTO reads it as a name of person in his Japanese translation of the *MKV* (Iwamoto 1974: 309): "At that time, in Śrāvastī, there was a person named Ikṣudvādaśī. And the Blessed one was given sugarcane by him" (tr. by N.K.).

[10] *ikṣu-*: neuter, pl. Acc.

[11] A scribal error for *labdhāni*.

[12] For *°dārakas*.

[13] A scribal error for *Bhagavantam*.

[14] A scribal error for *necchāmīti*. Lévi notes [69, fn. 1]: A om. deux lignes et saute à: *necchāmi Bhagavan*; however as is seen in our text, those two lines are available.

[15] For *bhavatu vaḥ*?

atra Vinayāvadānaṃ vaktavyaṃ | |

idaṃ ○ karma yena samanvāgataḥ pudgalaḥ pūrvam paścāt sukhito bhavati | | | |

36. atra katamaṃ karma yena samanvāgata(23r.3)+ + + + + .[ca][1] paścāc ca duḥkhito bhavati | ucyate | |

ihaikatyaḥ kalyāṇavirahi;○to[2] bhavati | sa dānaṃ na <da>dāti | na ca tena kiñcitpāpakaṃ karma kṛtaṃ bhavati | sa yadā manuṣyeṣūpapadyate[3] {|} dari(23r.4)+ + [le]ṣūpapadyate[4] | alpānnapānabhojaneṣu[5] <|>

yathā Śrāvastyān daridradā○rakasyāvadānaṃ varṇṇayanti |
Śrāvastyāṃ kila Bhagavān piṇḍapātaṃ paryaṭati | tadā Śrāvastyām Ikṣudvādaśī nāma (23r.5) + [v]ati[6] | Bhagavatā ñcakṛbhekṣaṃ[7] labdhāṁ[8] <|> anyatarasmiṃ gṛhadvāre daridraka○s tiṣṭhati <|> sa Bhagavantam ikṣūn*[9] yācati <|> Bhagavatā ekaṃ dattaṃ <|> sa bhūyo yācati | |
Bhagavān āha |
"vatsa ucyatāṃ ne(23r.6)+ mīti[10] | | bhūyo dāsyāmīti |"
sa prāha |
"na mayā Bhagavan necchāmīty uktaṃ pūrvaṃ | |"
Bhagavān āha |
"vatsocyatāṃ necchāmi | Bhagavatā[11] sarvā«ṇi» dāsyāmīti |"

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[1] Read °*gata(ḥ pudgalaḥ pūrvañ) [ca]*.

[2] MS[A] reads: *kalyāṇamitra*°.

[3] Originally written as *dye*- and its vowel sign -*e* is erased.

[4] Lévi reads *dari(dreṣu ku)[le]ṣū*°. However, there is a space for two *akṣara*s; thus, it might be *dari(draku)[le]ṣū*°.

[5] MS[A] omits *pāna*.

[6] Read *(bha)[v]ati*.

[7] A scribal error for *cekṣubhaikṣaṃ* [*ce* > *ñca* (vowel sign -*e* might be misread as a consonant); *kṛ* > *kṣ* (confusion of scripts); *ai* > *e*].

[8] A scribal error for *labdhaṁ* (*ṁ* seems to be rewritten). Lévi notes [68, fn. 9]: B *cekṣubhaikṣyaṃ labdhvā*.

[9] *ikṣu*-: masc. pl. Acc.

[10] Read *ne(cchā)mīti*. Lévi notes [69, fn. 1]: B *necchāmi to*.

[11] W. r. for *bhagavan*?

MS[A]: No. 4–20

tena ikṣulobhena hararṣeṇa[1] (41v.2) 'nicchāmīty'[2] uktaṃ | Bhagavatā sarvāni dattāni | āryĀ◯nandaḥ pṛcchati |

"Bhagavān*[3] kim idaṃ |"

Bhagavān āha |

"na kadācidd eṣāṃmm[4] Ānanda rūpasaragandha;(41v.3)sparśādīnāṁ[5] tṛptapūrvaṁ[6] | bha{{ga}}vatta vāḥ |[7] 'necchāmī;◯ti' vā na kadācid vaktaṃ pūrva[8] | tad etasya vacanaṃ tasya necchāmīti hetubhūtaṃ bhaviṣyati |"

ā;(41v.4)ha ca |

> necchāmīty eṣa vyavahāro[9] ṇa kadācid udīrita◯ḥ
> kuto rūpāṇi sabdāś ca gandhasparśarasān[10] iti |[11]
> ity evaṃ prāthayann[12] eṣa nityaṁ bhramati (41v.5) bāliśa[13] |
> necchāmīti prakṛṣṭena[14] yeṣāṁ[15] vākkra[16] samudīritā |
> hetur alpecchatā yeha sa evāsya[17] bhaviṣyati ||

idaṁ karmma samanvāgataḥ pudgalaḥ pūrvaṁ(42r.1)ñ ca paścāc ca duḥkhito bhavati || ◎ ||

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[1] Read *<pra>ha{ra}rṣeṇa*; Lévi omits this word.

[2] For *necchāmī°*.

[3] A scribal error for *Bhagavan**.

[4] W. r. for *eṣa*?

[5] A scribal error for *°rasa°*.

[6] A scribal error for *°pūrvaḥ*.

[7] Lévi notes [69, fn. 2]: A *eṣām ... tṛptapūrvam. bhavat tavāgamanaṃ necchāmīti vā na kadācid vaktavyam. pūrvaṃ tad etasya vacanam*. He reads '*ḥ* |' as *ga* and adds *manaṃ* without MS's support.

[8] For *pūrvaṃ*.

[9] Read *vyāhāro* instead of *vyavahāro*.

[10] Read *-āḥ* [pl. Nom.].

[11] This daṇḍa is originally written as *ḥ* and corrected.

[12] Originally written as *yā* and then its long vowel sign is erased.

[13] For *bāliśaḥ*.

[14] A scribal error for *praharṣeṇa*.

[15] For *yaiṣā* or *y(')eṣā*.

[16] Read *vāk**.

[17] Lévi notes [69, fn. 7]: A *sa evāha* (*eveha*); this reading is of MS[B].

tenekṣulobhān 'necchāmīty' uktaṃ | Bhagavatā sa(23v.1)+ ṇi[1] dattāni |
athāryĀnandaḥ pṛcchati |
"Bhagavaṃ kim idaṃ ||"
Bhagavān āha ||
"na kadācid eṣa Ānanda rūpagandharasasparśādīnāṃ tṛptapūrvaḥ bhavatu <|> 'necchāmīti' {||} na kadācid uktapūrvvaṃ | tad eva tasya[2] necchāmī(23v.2)+[3] hetupūrvaṃ[4] bhaviṣyati |
āha ca

necchāmīty eṣa vyāhāro na ka{{ci}}dāci;○d udīritaḥ |
kuto rūpāṇi śabdāś ca gandhā[5] <s>parśāś ca vai kutaḥ |
ity evaṃ prārthayan[6] eṣa nityaṃ bhramati bāliśaḥ |
(23v.3)+ [cch]āmīti[7] praharṣaṇa[8] yaiṣā vāk samudīritā |
hetur alpecchatā yaiṣā sa ○ evāha[9] bhaviṣyati ||

idaṃ karma yena pūrvaṃ ca paścā{{..}}c ca duḥkhito bhavati || ||

(to be continued)

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[1] Read *sa(rvā)ṇi.*

[2] MS[A] reads: *tad etasya vacanaṃ tasya*. Haplology [*tad e(tasya vacanaṃ)va tasya*].

[3] Read *necchāmī(ti).*

[4] W. r. for °*bhūtaṃ*?

[5] For *gandhāḥ*.

[6] A scribal erro for °*yann.*

[7] Read *(ne)[cch]āmīti.*

[8] A scribal error for *praharṣeṇa.*

[9] A scribal error for *evāsya* (*eva āha* does not make sense).

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ISSN 1343-8980

創価大学
国際仏教学高等研究所
年 報

平成17年度
(第9号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2005

創価大学・国際仏教学高等研究所
東 京・2006・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2006

One More Manuscript of the *Karmavibhaṅga* in the National Archives of Nepal, Kathmandu: Transliteration of Manuscript E (1)*

Noriyuki KUDO

Introductory Remarks on the manuscript

As far as Nepalese sources are concerned, only two manuscripts (called [A] and [B]) are available for editing a text of the *Karmavibhaṅga*, although our research reveals that both of them have been deposited with an additional different piece of manuscript respectively,[1]. These two were used by Sylvain Lévi for his edition[2] and later by myself.[3] Besides these, there are some fragmentary manuscripts in the Hoernle collection in London and in the Turfan collection in Berlin.[4] The text in those manuscripts belongs to the first class of the *KV* which commonly has fourteen sections and is regarded as a canonical treatise. Furthermore, after the publication of *KV[K]*, I luckily came to know that several fragments in the Schøyen Collection, Norway, contain the text parallel to the KV. They are two different fragments: one fragment preserves the text corresponding to the opening story of the *KV* and parallel to the reading of MS[A] and the other fragments correspond to the text of latter part of the *KV*, i.e., §§ 65, 76, and 74 in that order.[5] We have, therefore, materials that have emerged from several different areas such as Nepal, somewhere in Central Asia, and Afganistan or Pakistan.

Needless to say, materials from Nepal are most important because only Nepalese manuscripts cover the text as a whole. A closer look, however, shows that some folios are missing in each manuscript: MS[A] lacks one folio (no. 49) and MS[B] lacks folios of nos. 1-3, 8-10, and 16-17. This fact compels us to edit the *KV* in some portions on the basis of the reading of a single manuscript. Certainly we have other sources of this text,

* Diwakar Acharya not only gave me valuable information about this manuscript and supplied the images of it but also gave me a number of suggestions in reading the manuscript. I am very grateful to him. Without his help and kindness this paper could not have been carried out in this form. Any errors that remain here, of course, are my own.

[1] Kudo 2004: 217-224 (MS[C] inclueded in [B]), 225-227 (MS[D] included in [A]).

[2] Lévi 1932.

[3] Kudo 2004.

[4] Hoernle collection: No. 149 x/1-2, folio-nos. 56-57 (in: Hoernle 1916: 46-52), found at Jigdalik, near Kuča, in 1906 (acquired by G. McCartney and later sent to Hoernle); Turfan collection: Kat.-Nr. 1210 (X 1718), Bl. 51 (in: *SHT* VI, pp. 5-6), found at Qizil by Le Coq in 1904-5. They are all Sanskrit fragments of the text called "Śukasūtra."

[5] I reported on these fragments in Kudo 2005. Later, I gave a presentation on them along with the collated text at the XIVth Conference of the IABS, London, 30th August 2005.

ARIRIAB Vol. IX (March 2006): 43-60.

namely six translations in the canonical Chinese tripiṭaka and three in the canonical Tibetan Kanjur. They are, however, secondary. The number of the sections and their sequence are different from each other and their contents are not always the same.

Recently, Diwakar Acharya, at present a Research Assistant of the Nepal German Manuscript Cataloguing Project, University of Hamburg, found valuable materials for the study of the *KV* in the Nepalese manuscript collection. He kindly informed me of the existence of the first three folios of manuscript B which were supposedly lost and a newly identified manuscript of the *KV* as well. Inspection is still going on through the images reproduced from the microfilms of the Nepal German Manuscript Preservation Project which are kindly supplied by Diwakar Acharya but hereunder I will present the first part of the transliteration of this new manuscript (abbrev. MS[E]).

According to the NGMPP index card, the detail of this manuscript is as follows:

"MS. No. ca 951 [= 4-951], Subject: Bauddha No. 20 kha

No. of leaves: 10, Incomplete, Size in cm: 35 x 9, Reel No. A 914/4

Script: Newari, Nepale (*sic.*) loose paper, Colour: Light yellow."

The number of lines per side is 10 or 11[6] and there is no binding hole. The title is written on the recto of the first folio in the middle: Karmavibhaṅgasūtra ; evaṃ Kukkurasūtra. The latter title ("A dog sūtra") is so far unknown; it seems to reflect the content of the opening story of the *KV*. And we can also find the same title on the left margin of the verso of the second and third folios in three lines: Karma/vibhaṅga/sūtra. This manuscript preserves the text from the very beginning, namely from the opening story up to the middle portion of § 32-a, in the middle of the story of Maitrāyajña. It ends in the middle of Maitrāyajña's vow (*praṇidhāna*) after he talks to a person in hell and then recognizes his fate (Lévi 55.6 = *KV[K]* 106.6). Therefore, although it is incomplete, it covers almost half of the text of *KV*.

Comparing this with the other two manuscripts, [A] and [B], this manuscript has all the folios up to § 32-a; MS[A] covers the same extent (up to 32v.4) while MS[B] lacks folios 8-10 and 16-17. The end of MS[E] corresponds to somewhere in folio no. 17 of MS[B] which is unfortunately unavailable at present.

The reading of MS[E] is almost identical with that of MS[B], which indicates that we can reconstruct the damaged portions in MS[B] by means of this new manuscipt.[7] It seems to me that this manuscript is likely to be a direct or at least a closely related copy of MS[B]. There is no doubt that they belong to same manuscript transmission. As seen in the transliteration of MS[B], there are many portions which are lost due to the damage of the folio: the damage is found on the top and bottom corners of both sides. Therefore, the reading is normally missing from the end of one line to the beginning of next line. In some cases MS[E] does not retain the text and in other cases it gives a reading different from MS[A]. In the following, I will first present the reading of MS[B] wherein the text is not preserved and next the reanding of [E] (the corresponding portion is underlined). For convenient reference the reading of [A] is also given with a dotted

---

[6] Eleven lines are found on 1 verso and both sides of 4th folio; ten lines on the rest of folios.

[7] In *KV[K]*, I reconstructed those damaged portions on the basis of the reading of MS[A]; but some of the suggested readings are now to be changed. I will note some of them in the following footnote.

underline. These are not, however, all the examples which show a similarity or co-identity between [B] and [E].

1) [B]2r.2: *[beginning of line]* + + + + + + .kha

[E]:1v.7: etarhy api tvaṃ śaṅkha

Cf. [A]2v.5: etad api te saṃkha

2) [B]2v.6: sthita (2v.r) + + + + + + + +

[E]2r.5: sthita āsaṃ | tadāsau māṇava te

Cf. [A]4r.4: 'vasthitaḥ | tena khalu puna(r) samayena

3) [B]3r.1: *[beginning of line]* + + + + + + + + + + [v]. vadāmi |

[E]2r.6: bukkarim (< bukkāram) akarot tadāham eva vadāmi |

Cf. [A]4r.5: bukkati | tam enam evaṃ vadāmi |

4) [B]3r.3: kiṃ punar bha{{ga}}vān*

[E]2r.9: kiṃ punar bhavān*

[A] 4v.4: punar bhagavān*

Comment: In this case, the aksara *ga* is cancelled by the scribe in [B]; accordingly, [E] reads *bhavān* while [A] reads *bhagavān*. It is interesting to note that in the opening story when [A] reads *bhagavan* [B] and [E] read *bhavan* (see [A]4r.2 = [B]2v.4 = [E]2r.4; [A]4v.2 = [B]3r.2 = [E]2r.7-8), see also the next example.

5) [B]4v.4: yathā bhavatā gautamena *[omit]* anyad api tāvad vayaṃ bha«ga»vantaṃ

[E]3r.8: yathā bhavatā gautamena *[omit]* anyad api tāvad vayaṃ bhaga(3r.9)vantam

Cf. [A] 7r.4: jathā bhagavatā gautamena *[omit]* anyad api tāvad vayaṃ bhagavantaṃ

6) [B]6v.4-5: varṇṇavādi(6v.5) + + + + + + + bh[i]nandanaṃ

[E]4v.2: °varṇṇavāditā yuddhadarśa«naṃ śastrā»bhinandanaṃ

Cf. [A]10v.4: varṇṇavāditā | amitramarābhinandanaṁ

7) [B]6v.5-6: °kukkuṭādayo ghātyante tasya ;(6v.6) + + + + + + + + trāś cānye ca janāḥ

[E]4v.3: °kukkuṭādayo ghātyante tasya =*(space for 8 akṣaras)*= trāś cānye janāḥ

Cf. [A]11r.1: °kukkuṭādayas tasya yajñapravarttakasya putrā(ḥ) pautrāś cānye ca janāḥ

Comment: This example apparently reflects the reading in [B]. A space is left open between *tasya* and *trāś* in [E], which indicates that some letters are lost in this place. Same treatment in case of missing portion is found in [B]7v.5-6 = [E]5r.3 and [B] (missing) = [E]5r.6 below.

8) [B]6v.6-7r.1: tas[yai](7r.1) + + + + + + + vamāno nīyate |

[E]4v.4: tasyaiva cāgrato 'nyair ekaḥ paśū ravamānaḥ nīyate |

Cf. [A]11r.2-3: tasya gṛhasya pārśv(e)na rājapathaṣ tena paś(ū) ravamāno

9) [B]7r.1-2: kāryā(7r.2) + + + + + .. [e]ṣa paś[ū] ravamāṇo

[E]4v.5: kāryyānanabhijñānāṃ | ya eṣa paśū ravamāṇo

Cf. [A]11r.4: kāryārthan tu bravīmi | ya eṣa paś(ū ra)vamāṇo

10) [B]7v.3-4: kāruṇyacittatā | (7v.4) + + ...tvānāṃ

[E]5r.1: kāruṇyacittatā duḥkhitāṃ satvānāṃ

Cf. [A]12v.1: kārunyacit(t)atā | glānā(nāṃ) satvānā(ṃ)

11) [B]7v.4-5: tathā stūpacaitya(7v.5) + + + + [śī]rṇṇānāṃ

[E]5r.2: tathā stūpacaityabimbānāṃ bhagnaśīrṇṇānāṃ

Cf. 12v.2-3: tathā st(ū)pac[ai](12v.3)t[y]avihārāṇāṁ {vi}śīrṇṇānā(ṃ)

12) [B]7v.5-6: riṣibhūtena {|} (7v.6) + + + + + + + .. [sy]. sārthasya

[E]5r.3: riṣibhūtena =*(space for approximately 11 akṣaras)*= sya sārtha *[end of line]*

Cf. [A]12v.5: tena kila ṛṣibhūtena pañcābhi(jñ)ena tṛṣ(ṇ)ārttaḥ sārtha°

Comment: A space is left open between *-tena* and *sya*, which indicates some letters to be supplied but unknown; see also the above example [B]6v.5-6 = [E]4v.3.

13) [B]7v.6: tatra ca sārthe bo; *[end of folio; next one, no. 8, is missing]*

[E]5r.4: tatra ca sārthe bo =*(space for approximately 11 akṣaras)*= (5r.5) ya eṇikūle janatāṃ gṛhītvā |

Cf. [A12v.5-13r.1: tatra sā(13r.1)rthe bodhisatvaḥ sārthavāho (')bhūt* | ya Eṇīkūle janatāṃ gṛhītāṃ |

Comment: Folio no. 8 of MS[B] is missing; thus [E] does not give the following portion after *sārthe bo*. In the next line, however, [E] starts again continuously in context.

14) [B]: [Folio no. 8 missing]

[E]5r.6: sa ca rājā =*(space for approximately 5 akṣaras)*= (5r.7) babhūva |

Cf. [A]13r.4: sa ca rājā bodhisatvo babhūva | |

Comment: Although MS[B] is not available, [E] has the missing portion in the text. This is the sole example in which [E] indicates the missing portion in itself in a case when the folio which has the corresponding passage is lost.

15) [B]11r.1: (11r.1) + + + + + + + + .. pitroḥ vṛttyupacchedaḥ

[E]6v.10: adattādānānumodanaṃ | mātāpitror vṛttyupacchedaḥ |

Cf. [A]18v.3: tadabhyanumodanaṁ | mātāpitro(r) vṛttyupacchedaḥ |

16) [B]13r.4: tatra katamaṃ karma pretalokopapattisaṃvarttanīyaṃ | ucyate | | tatra katamaṃ karma yamalokopapattisaṃvarttanīyaṃ | ucyate | |

[E]8r.8: tatra katamat karma pretalokopapattisaṃvarttanīyaṃ | | ucyate | | tatra katamat karma yamalokopapattisamvarttanīyaṃ | | ucyate |

Cf. [A]22v.3: katamat{a} karma yamalokopapattisaṁvarttanīyaṃ | (22v.4) ucyate |

17) [B]15v.2: + + [p]ūrvaṃ bhikṣavaḥ Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati | | yathānyatarasmiṃ, asti Jambūdvīpe Mahākośalī nāma nagaraṃ Maitrāyajño nāma sārthavāhaputro babhūva | |

[E]9v.6: bhūtapūrvaṃ bhikṣavo Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati yathānyatarasmiṃ | asti Jambūdvīpe Mahākośalī nāma nagaraṃ tatra (9v.7) maitrāyajño nāma sārthavāhaputro babhūva | |

Cf. [A]26v.4: bhūtapūrvvaṁ bhikṣavo Ja(ṃ)budvīpe manukṣā(26v.5)ṇām (< manuṣyā°) aparimāṇam āyur bhavati, yathā rājo Māṃdhātuḥ | athānyatarasmin nagare Maitrāyajño nāma sārthavāhaputro babhūva |

Comment:

The above two examples show the difference between [B]/[E] and [A].

18) [B]: 15v.6: sa bhūyaḥ udyānaṃ gataḥ sahāyair uktaḥ *[end of line; next two folios 16-17 missing].*

[E]9v.10: *[beginning of line]* bhūya udyānaṃ gataḥ sahāyair uktaḥ tat kathaṃ <tvayā> na gantavyaṃm iti | tena gatvā mātā pṛcchyate | deśāntaraṃ gamiṣyāmīti

Cf. [A]27v.1-2: sa bhūya udyānaṃ gataḥ | sahāy(ai)r uktaḥ | atha gantavyam iti | tena mātā āpṛṣṭāḥ | de(27v.2)śāntaraṃ gamiṣyāmīti |

Comment: Folio no. 16 of [B] is lost. The reading of [E] is slightly different from that of [A].

We can classify the above examples in this way:

[reading available: ○; not available: ×; identical: =; different: ≠]

1) [B] ×; [E] ×; [A] ○

7, 12, 13, 14?

2) [B] ×; [E] ○ ≠ [A] ○

1, 2, 3, 6, 8, 9, 10, 11, 15, 18

3) [B] ○ = [E] ○ ≠ [A] ○

4, 5, 16, 17

In the first case, it is probable that the blank space in [E] was a reflection of the damaged portion in [B] and that the scribe of [E] could not reconstruct any text according to the context. If so, the scribe might have seen the MS[B] which is already damaged. This assumption implies that [E] is a direct copy of [B] (chart: [B] with damages → [E] with blank space for the damaged portion). If not, the scribe of [E] might have used another unknown copy of [B] which also contains the missing portions as seen in [B] (chart: [B] with damages → [?] with blank space for the damaged portion → [E] with blank space for the damaged portion). This latter scenario is, however, too cumbersome.

In the second case, even though some portions are illegible or lost in [B], the scribe was able to recontruct the word(s)/phrase(s). The readings are thus created by the

scribe of [E], so they are different from those of MS[A]. In this case, there is a possibility that he used another mauscript to reconstruct the text but if so, we have to face to another problem: why did he so in the first case above?

The third case deserves attention as another piece of evidence which represents the relationship of [B] and [E]. The readings of [E] reflect those of [B], which are corrected or cancelled by [B] itself. They are not identical with [A]. This fact implies that [B] and [E] belong to one mauscript transmission while [A] belongs to another trasmission, probably a later one.

The above observations lead us to the following assumption:

MS[E] is most probably a direct copy of [B]; if it is not the case, it still deserves to be considered a very close copy of it. Here what I mean by "very close" is that the original manuscript on which the scribe of [E] had based his transcription might have been at least one which belonged to the same manuscript transmission of MS[B]. Judging from the first case above, MS[B] that was damaged on the corners of folios was used by the scribe for transmitting the text.

In addition, it is worth noting that MS[E], we now have it, preserves the text up to § 32-a in the middle without any textual gap. If this manuscript is a direct copy of [B], its scribe might have used the missing folios of MS[B], namely folio nos. 8-10 and 15-16. In its present state of preservation in the National Archives of Nepal, MS[B] lacks those five folios. As we report in another paper in this issue, the first three folios of MS[B] were retrieved from the collection of Hemraj Sharman. Comparing the readings of both manuscripts, exclusively the reading in the first three folios of MS[B] with [E], the corresponding reading of MS[E] is almost identical with that of [B]. The places where MS[E] and [A] show differences are restricted to cases in which a part of the folios of MS[B] is damaged and thus the reading is not recovered. When [B] reads differently from [A], [E] follows the reading of [B]. Therefore, MS[E] is a manuscript which transcribed the entire MS[B] or another copy of it including the now missing folios of MS[B]. Since the first three folios were preserved separately, it is hoped that the missing folios of MS[B] and the rest of MS[E] will be found again.

On the Orthography of MS[E]

The orthography of this manuscript is quite correct. Although some damaged akṣaras are found on the corners of the folios, there are few, if any, scribal errors. It is quite interesting that the readings which seem to be an error are identical with that of MS[B] (for instance, see [E]2r.4 = [B]2v.4 = [E]2r.4, n. 55 below). Besides them, phenomena frequently found in the Nepalese Sanskrit manuscripts such as loss of anusvāra / visarga, duplication of consonant after *r*-, and the replacement of class nasals by anuavāra are scarcely recorded. Due to the lack of the final folio which might have a colophon, the date is unknown. On the basis of the script used here, this manuscript belongs to 17th century or later but this dating is uncertain.[8]

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[8] Diwakar Acharya suggests to me that the date of this manuscript is mid of 17th c. MS[B] belongs to 13th century or later; [A] has a colophon which tells us its date 531 (= 1410/11 CE).

Transliteration of Manuscript E:

(1 recto, in the middle) oṃ namaḥ śṛī mahāboddhāya |
Karmavibhaṃgasūtra | |
evaṃ kukkurasūtra | | | |

2.1 (1v.1) .. namaḥ śṛī mahāboddhāya |

2.11 evaṃ mayā śrutam ekasmiṃ samaye Bhagavāṃ Śrāvastyām viharati sma <|> Jetavane mahāvihāre 'nāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārddhaṃ[9]|

2.13 atha sa Bhagavān pūrvāhne[10] nivāsya pā + + + (1v.2)[ram[11] ā]dāya Śrāvastīm piṇḍāya prāvikṣat sāvadānaṃ Śrāvastīm piṇḍāya caran*[12] <|> yena ŚukamāṇavaTaudeyaputrasya niveśanaṃ tenopasaṃkrāṃtas <|>

2.16 tena khalu punaḥ samayena Śukasya māṇavasya Taudeyaputrasya niveśane śa + + + (1v.3)ro[13] goṇikāstṛte paryaṅkaṃ[14] niṣaṇṇaḥ | asyāntaropadhyānāyāṃ[15] kāṃsapātryā(ṃ) śālimāṃsodanaṃ paribhuṅkte[16] | adrākṣīt* śaṅkhakukuro[17] Bhagavaṃtaṃ dvāramūle dṛṣṭvā ca punar bukkati |

4.5 atha Bhagavān* śaṃkhaku .. (1v.4)tad[18] avocat* |
"etad api te śaṅkha na damayasi yad api[19] bhokkārād bukkāram āgataḥ |"
evam ukte śaṅkhakukuro[20] 'bhiṣiktaḥ[21] kupitaś caṇḍībhūto 'nāttamanā goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṃkasya + + + (1v.5)ndanikāyāṃ[22]

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[9] MS[B] does not have "*mahāvihāre*" and "*mahatā bhikṣusaṃghena sārddhaṃ*."

[10] For *pūrvāhṇe*.

[11] Read *pā(tracīva)raṃ*.

[12] = MS[B]1v.2; [A]2r.1: *caraṇa(ṃ)*.

[13] Read *śa(ṅkhakukku)ro*.

[14] Read *paryaṅke*, cf. [B]1v.3.

[15] = MS[B]; [A] reads *asmāntaro<pa>dhānāyāṃ* (< *aśmāntaropadhānāyāṃ*).

[16] Here this manuscript exactly corresponds to that of MS[B] while [A] has one more sentence: *bhuṅkte | Bhagavān a*(2r.3)*dr[ā](kṣ)[it]* [sa]ṃ[kha]kukura goṇikāstrate paryaṅke niṣaṇṇa(ḥ) | | asmāntaropadhānāyā(ṃ) kāṃsapātryā(ṃ) paribhuṃjānaṁ*.

[17] For °*kukkuro*.

[18] Read °*ku(kkuram e)tad*.

[19] = MS[B]1v.4; [A]2r.4: *na damayati yad asi*. See also [E]1v.7 and 2r.6.

[20] Read °*kukkuro*.

[21] = MS[B]1v.4; [A]2r.5: '*tiśayitaroṣa*° for '*bhiṣiktaḥ kupita*°

[22] Read (*dārusya*)*nda*°.

niṣaṇṇaḥ |

4.10 tena khalu punaḥ samayena Śuko mānavas Taudeyaputro bahirnirgato[23] 'bhūt <|> kenacid eva karaṇīyena |

athāta āgataḥ[24] Śuko māṇavas Taudeyaputraḥ <|> adrākṣīt* Śuko māṇavas Taudeyapu .[r].[25] + (1v.6)ṅkhakukuram[26] adhastāt paryaṃkastha[27] dārusyandanikāyāṃ niṣaṇṇaṃ dṛṣṭvā ca punar antarjanam āmantrayate |

6.2 "kenaivāyaṃ śaṃkhakukuraḥ[28] kiṃcid uktaḥ |"

antarjana āha[29] |

"ko 'smākaṃ āryaputra śaṅkhakukuraṃ[30] kiñcid vak[ṣ]. +[31] <|>

6.5 (1v.7) api tv āgato (')bhūc chramaṇo Gauttamaḥ | taṃ[32] dvāramūle dṛṣṭvā cāyaṃ punar[33] bukkati | tam enaṃ śramaṇo Gauttama evam āha |

'etarhy api tvaṃ[34] śaṅkha na damayasi yad asi[35] bhokkārād bukkāram āgataḥ |'

evam ukte śaṅkhakuku ..[36] (1v.8) (')bhiṣiktaḥ kupitaḥ caṇḍībhūto (')nāttamaṇā[37] goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṅkastha[38] dārusyandanikāyāṃ niṣaṇṇaḥ |"

6.11 atha Śukamāṇavas Taudeyaputro 'bhiṣiktaḥ kupitaś caṇḍībhūto (')nāttamanā (1v.9) Śrāvastyāṃ niṣkramya[39] yena Jetavanam Anāthapiṇḍadasyarāmaṃ tenopasaṃkrāntas <|>

6.14 tena khalu punaḥ[40] samayena Bhagavān anekaśatāyāṃ bhikṣuparṣadi purastān

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[23] MS[B]1v.5: *bahi(r)nirgato*; [A]2v.1: *bahirgato*.

[24] MS[B]: illegible; [A]2v.1-2: *athāgaccha*.

[25] Read °*pu(t)[r](aḥ)*.

[26] Read *(śa)ṅkhakukkuram*.

[27] Read *paryaṃkasya*; this reading (probably a scribal error) is same as that of MS[B] 1v.6, see also [E]2r.7 = [B]3r.2 (missing).

[28] Read °*kukkuraḥ*.

[29] Both MS[A] and [B] lack this sentence.

[30] Read °*kukkuraṃ*.

[31] Read *vakṣ(ati)*, cf. MS[B]2r.1.

[32] Both MS[A] and [B] lack this word.

[33] MS[B]2r.1: *dṛṣṭvā ca punar*; [A] 2v.4: *'vaṣṭhitaṃ tam ekha* (< *eṣa*).

[34] MS[B]2r.2: missing; [A]2v.5: *etad api te*.

[35] = MS[B]2r.2; [A]2v.5: *na damayati yad asi*. Cf. [E]1v.4 and 2r.6.

[36] Read °*kukku(raḥ)*.

[37] For (')*nāttamanā*.

[38] Read *paryaṅkasya*, see also [E]1v.6; [B] missing.

[39] MS[B]2r.3: *Śrāvastyā niṣkramya*; [A] omits the word *Śrāvastyā(n)*.

niṣaṇṇo dharman deśayati | adrākṣīd Bhagavān* Śukaṃ māṇavaṃ Tau(1v.10)deyaputraṃ dūrād evāgacchantaṃ dṛṣṭvā ca punar bhikṣūnām[41] āmantrayate sma |

8.4 "paśyatha yūyam bhikṣavaḥ Śukaṃ māṇavaṃ Taudeyaputram dūrād evāgacchantaṃ |"

"evaṃ Bhagavan* |"

8.7 "sacet* Śuko māṇavas Taudeyaputro 'smiṃ samaye (1v.11) kālaṃ kuryād yathā bhallo nikṣipta evaṃ kāyasya bhedāt paraṃ maraṇād apāyadurgativinipātaṃ[42] narakeṣūpapadyate | tathā hy ane{{..}}na mamāntike citta(ṃ) pradūṣitaṃ | cittapradūṣaṇahetor[43] evam ihaike satvāḥ kā(2r.1)yabhedāt param maraṇād apāyadurgativinipātaṃ[44] narakeṣūpapadyante |"

8.13 athānyatamo bhikṣus tasyāṃ velāyāṃ gāthā[45] bhāṣate |

8.14 praduṣṭacittaṃ dṛṣṭvaiva ekatyam[46] iha pudgalaṃ |
etam artham vyākārṣīṃ[47] {|} śāstā bhikṣu(2r.2)gaṇāntike ||
idānīṃ bata doṣo (')yaṃ[48] kālaṃ kurvīta māṇavaḥ |
narakeṣūpapadyate cittaṃ hy etena dūṣitaṃ |
10.1 yathā hy ucitaṃ nikṣiptaṃ evam eva tathāgate |
cittapradūṣaṇahetos[49] sa<tvā> gacchanti[50] durgatiṃ ||

10.3 atha[51] (2r.3) Śuko māṇavas Taudeyaputro yena Bhagavāṃs tenopasaṃkrānta upasaṃkramya Bhagavatā sārddhaṃ saṃmukhaṃ saṃmodanīṃ vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇaḥ | [52]Śuko māṇavas Taudeyaputro Bhagavantam etad avo(2r.4)cat* |

"āgamad[53] bhavān* Gauttama asmākaṃ niveśanaṃ |"

"āgaman[54] māṇava |"

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[40] MS[B]2r.4 lacks *punaḥ* while [A]3r.2 has.

[41] For *bhikṣūn*. MS[B]2r.5: + + *ṇāṃ*; [A]3r.4: «*bhikṣū*»*ṇ*. See also [E]3r.2.

[42] MS[B]2r.6: °*durgatiṃ vinipātān*; [A]3r.5-v.1: °*durgativinipāte*.

[43] = MS[B]2r.6: °*pradūṣanaheto*(*r*); [A]3v.1: °*pradṛ*(< *ū*)*ṣaṇād dheto*(*r*).

[44] MS[B]2r.6: °*durgatiṃ*; [A]3v.2: °*durgatāvīcau* (< -*gatyavīcau*).

[45] = MS[B]2v.1. For *gāthā*(*ṃ*).

[46] = MS[A]3v.3; [B]2v.1: *ekadyam*.

[47] For *vyākārṣīt*.

[48] = MS[B]2v.2; [A]3v.3: *idānī*(*ṃ*) *batādhikṣepaṃ*.

[49] = MS[B]2v.2: °*pradūṣaṇa*[*he*](*t*)*o*(*s*); [A]3v.4: °*pradūṣaṇād dhetoḥ*.

[50] Cf. MS[B]2v.2: .. + .[*ti*]; [A]3v.4: *satvā gacchanti*.

[51] MS[B]2v.3: missing; [A]3v.5: *adhikṣepya*.

[52] Before this MS[A] alone has *ekāntaniṣa*{*r*}*ṇṇaḥ* (4r.1).

[53] = MS[B]2v.4; [A]4r.1: *āgat*(*o*).

"mā bhavatā[55] Gautameṇa{ṃ}[56] śaṅkhakukkuraṃ kiṃcid[57] uktaḥ | "

10.11 "ihāhaṃ māṇava pūrvāhṇe nivāsya pātracīvaram ādāya Śrāvastīṃ piṇḍā(2r.5)ya prāvikṣaṃ[58] <|> sāvadānaṃ Śrāvastīṃ piṇḍāya caran yena tava[59] niveśanaṃ tenopasaṃkrānta upasaṃkrāmya dvāramūle sthita āsaṃ[60] | tadāsau māṇava te[61] śaṅkhakukkuro goṇikāstṛte mañcake (')dhiruhe[62] (')syānta(2r.6)ropadhānāyāṃ kāṃsapātryāṃ śālimā(ṃ)sodanaṃ paribhu(ṃ)kte | adrākṣīc chaṅkhakukkuro māṃ dvāramūle sthitaṃ[63] dṛṣṭvā bukkarim akarot[64] tadāham eva[65] vadāmi |

12.2 'etad api śaṅkha na damayasi yad api[66] bhokārā(2r.7)d bukkāram āgataḥ |'

evam ukte śaṅkhakukkuro 'bhiṣiktaḥ kupitaś caṇḍībhūto (')nāttamanā goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṅkastha[67] dārusyandanikāyāṃ niṣaṇṇaḥ | "

12.7 "kiṃ punar bha(2r.8)vān* Gautama śaṅkhakukkuram asmākaṃ pūrvasyāṃ jātau[68] jānīte | "

12.9 "alaṃ māṇava tiṣṭha mā me etam arthaṃ pariprākṣīr[69] mā te bhaviṣyati āghātaś cākṣāntiś ca cetaso daurmaṇasyaṃ | "

12.11 dvir api trir api (2r.9) Śuko māṇavas Taudeyaputro Bhagavantam etad avocat* |

"kiṃ[70] punar bhavān*[71] Gauttamo 'smākaṃ śaṅkhakukkuraṃ pūrvikāyāṃ jātau saṃjānīte | "

12.14 "alaṃ māṇava tiṣṭha mā me etam arthaṃ pariprākṣīr[72] mā te bhavi(2r.10)ṣyati āghātaś cākṣāntiś ca cetaso daurmanasyaṃ <|>"

a{r}ddhā va[73] māṇava {|} yāvat trir apy etam arthenālabdhāḥ |

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[54] MS[B]2v.4: *āgamat*; [A]4r.1: *āgamaṇa(ṃ)*.

[55] = MS[B]2v.4; [A] 4r.2: *Bhagavatā*.

[56] = MS[B]2v.4 (superfluous anusvāra).

[57] = MS[B]2v.4: [A]4r.2: *kañcid*.

[58] MS[B]2v.5: *prāvikṣat** = [A]4r.3.

[59] = MS[B]2v.5; [A]4r.3: *bha{ga}vat(o) atra*.

[60] MS[B]2v.5 partly corresponds here (*sthita* [2v.6] + +); [A]4r.4: *'vaṣṭhitaḥ* for *sthita āha*.

[61] MS[B]2v.6: missing; [A]4r.4: *tena khalu puna(ḥ) samayena*.

[62] = MS[B]2v.6; [A]4r.4: *'dhirūḍho*.

[63] = MS[B]2v.6: *sthitan*; [A]4r.5: *'vaṣṭhitaṃ*.

[64] For *bukkāram akarot*.

[65] MS[B]3r.1: missing; [A]4r.5: *taṃ eṇaṃ evaṃ*.

[66] = MS[B]3r.1; [A]4v.1: *na damayati yad asi*. Cf. [E]1v.4, 7.

[67] For *paryaṅkasya* (MS[B]3r.2: missing), see also [E]1v.6 = [B]1v.6.

[68] MS[B] lacks this word (3r.2); [A]4v.2: *jāto* (< *jātau*).

[69] MS[B]3r.2: *pariprākṣīt* = [A]4v.3. See also [E]2r.9 below.

[70] = MS[B]3r.3; [A] lacks this word.

[71] In MS[B], the akṣara "*ga*" of *bhagavān** is cancelled by the scribe (3r.3); [A]4v.4: *Bhagavān**.

[72] MS[B]3r.4: *pariprākṣīt* = [A]4v.4-5. See also [E]2r.8 above.

14.3 "{s}tena hi māṇava śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye | yas te māṇava pitā Taudeyaḥ (2v.1) sa eva[74] kāyasya bhedād dhīnāyāṃ śvānayonāv[75] upapannaḥ | | "

14.6 "kim etad[76] bho Gautama evaṃ bhaviṣyati | asmākaṃ pitā Taudeya iṣṭayajña āhitāgnir ucchritayūpaḥ | sa niyataṃ[77] kāyasya bhedāc chubhe[78] (2v.2) brahmaloke upapanno bhaviṣyati | | "

14.9 "anenaiva te māṇava mānābhimānena pitā Taudeyo hīnāyāṃ[79] śvānayonāv[80] upapanno 'pi tu[81] māṇava yadi me bhāṣitaṃ na śraddadhāsi tena hi tvaṃ māṇava (2v.3) yena svakaṃ niveśanaṃ tenopasaṃkrāma upasaṃkramya śaṅkhaṃ kukkuram evaṃ vada <|>

14.13 'saced bhavāṃc chaṅkhakukkuro 'smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo 'dhirohatu goṇi<kā>stṛtaṃ paryaṅkam'

adhi(2v.4)rokṣati[82] | adhiruha«ntaṃ»[83] cainam evam vada <|>

14.16 'saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyaḥ paribhuṃjīta bhavān asyāntaropadhānāyāṃ kāṃsapātryāṃ śālimāṃsodanaṃ'

16.3 pari(2v.5)bhokṣate[84] | bhuktavantaṃ cenam[85] evaṃ vada <|>

16.4 'saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo yat te 'smākaṃ maraṇasamaye satta[86] svāpateyaṃ nopadarśitaṃ

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[73] = MS[B]3r.4. For *addhā ca* ("In this way"). [A]4v.5: *anyathā tvaṃ*.

[74] = MS[B]3r.5; [A]5r.1: *eṣa*.

[75] MS[B]3r.5: *śvāyonāv*; [A]5r.1: *śvayonāv* (< *śvā°*). Cf. also [E]2v.2 below.

[76] MS[B] alone has *tu* here.

[77] MS[B]3r.6: missing; [A] 5r.2: *saṃnīyataṃ*. On this form, Lévi corrects it as *saṃnīyate* and Edgerton, basing on Lévi's edition, picks up this word as one of entries of MIndic passive form of a verbal root *jñā-* with a prefix *saṃ-*: "Pass. *sannīyate*, is known, 27.27 (BHSG p. 214, §§ 2.015; 37.3, n. 1, Dic.)." However, since the sequence of the akṣaras "*saṃnīyataṃ*" is clear in [A], the above explanation seems doubtful. Judging from the reading in this manuscript, the form "*saṃnīyataṃ*" in [A] seems to be a mere scribal error for "*sa{ṃ} niyataṃ*" (additional anusvāra and interchange of *i* and *ī*) and thus it might be read as "*sa niyataṃ*" ("He, inevitably'). If so, the line break here should be changed as in [E]: "*asmākaṃ pitā Taudeya iṣṭayajña āhitāgnir ucchritayūpaḥ | sa niyataṃ kāyasya bhedāc* ..." (Our father, Taudeya, had performed the required sacrifices, ... He inevitably, after his death, ...).

[78] = MS[B]3r.6. For *chubhre* (*śubhre*) as found in [A].

[79] = MS[B]3r.6; [A]5r.3: *mahādānapati(r)*.

[80] = MS[B]3r.6; [A]5r.1: *śvayonāv* (< *śvā°*). Cf. also [E]2v.1 above.

[81] MS[B]3r.6: *pi tu*; [A]5r.3: *'pitur*, cf. KV[K]: 14, fn. 13 suggested to read "*upapannaḥ | pitur*" but this reading should be changed to "(')*pi tu*" as in [E].

[82] For *adhirokṣyati* as in MS[A]5r.5 (a verbal form in Fut. is expected); [B]3v.1: + + + .. [*te*].

[83] MS[B]3v.2: + + + *.haṃ*; [A]5r.5: *adhirūḍhaṃ*.

[84] For *paribhokṣyate* as in MS[A]5v.1 (a verbal form in Fut. is expected); [B]3v.3: + + + [*kṣ*](*a*)*te*.

[85] For *cainaṃ*.

[86] = MS[B]3.v3; [A]5v.2: *mama santaṃ*. Read *santaṃ* as in [A].

tad upadarśaya <|>'
upada(2v.6)rśayiṣyati |"

16.8 atha Śuko māṇavas Taudeyaputro Bhagavato[87] bhāṣita{{ṃ}}m udgṛhya paryavāpya yena svakaṃ niveśanaṃ tenopasaṃkrānta upasaṃkramya śaṅkhakukkuraṃ idam avocat* |

"saced bhavāṃc chaṅkhaku(2v.7)kkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo 'dhirohatu goṇikāstṛtaṃ paryaṅkam <|>"

adhirūḍho 'dhiruhaṃ[88] cainam evaṃ āha |

18.2 "saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Tau(2v.8)deyaḥ paribhuñjatu bhavān asyātaropadhānāyāṃ kāṃsapātryāṃ śālimāṃsodanaṃ <|>"

paribhuktavān* | bhuktavantaṃ cainam evam āha |

"saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitā(2v.9)bhūt Taudeyo yat te 'smākaṃ maraṇasamaye satta[89] svāpateyaṃ nopadarśitaṃ tad upadarśaya |"

[19.2][90] atha śaṅkhakukkuro goṇikāstṛtāt paryaṅkād avatīrya yenānyattamapurāṇavāsagṛhaṃ tenopasaṃkrānta (2v.10) upasaṃkramya catura[91] paryaṅkapādakān pādena pari«taḥ samullikhati» {{karṣayati}}[92] madhyaṃ ca mukhatuṇḍakenopajighrati <|> {yataḥ}[93]

yataḥ Śuko māṇavas Taudeyaputro kṛtākṛtasya hiraṇyasuvarṇṇasya caturo lo(3r.1)hīsaṃghāṭān adhigatavān madhyāc ca sauvarṇakamaṇḍaluṃ[94] |

[21.1] atha Śuko māṇavas Taudeyaputras tatsuvarṇaṃ gopayitvā hṛṣṭatuṣṭodagraprītisaumanasyajātaḥ <|> Śrāvastyā niṣkramya yena Bhagavāṃs tenopasaṃ(3r.2)krāntas <|>

[21.4] tena khalu[95] samayena Bhagavān anekaśatāyāṃ bhikṣuparṣadi purastān niṣaṇṇo dharmaṃ deśayati | adrākṣīc Chukaṃ māṇavaṃ Taudeyaputraṃ dūrād evāgacchantaṃ <|> dṛṣṭvā ca punar bhikṣūn[96] āmantrayati (3r.3) sma |

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[87] = MS[B]3v.4; [A]5v.3: *bhagavātā* (< *bhagavatā*).

[88] MS[B]3v.5: *adhiruhaṃ* only; [A]: 5v.5: *adhirūḍhaṃ* only.

[89] = MS[B]3v.6-4r.1: *sa* + ; read *santaṃ* as in [A]6r.2: *mama satuṃ* (< *santaṃ*).

[90] From here transliteration of MS[B] (folio no. 4 onwards) is available in KV[K]: 19ff. Thus, the page numbers and lines of the transliteration of [B] in KV[K] are given from here on in squares.

[91] For *caturaḥ*.

[92] The original reading seems to be "*pādena parikarṣayati*" but corrected to "*pādena paritaḥ samullikhati*" ("he digs up with his forepaw"). In MS[B] it runs as follows: *pādana*(4r.2) + + + + + + .. *khalita*[*ma*]*dhyañ ca*.

[93] MS[B]4r.2 also has superfluous word {*yatiḥ*}.

[94] MS[E] omits a word *daṇḍa* which is found in [A]6r.5; [B]4r.3: missing.

[95] = MS[B]4r.3; [A] adds *punaḥ* (6v.1).

"paśyatha yūyaṃ bhikṣavaḥ Śukaṃ māṇavaṃ Taudeyaputraṃ dūrata evāgacchantaṃ |"

"evaṃ Bhagavan* |"

"sacec Chuko māṇavas Taudeyaputro 'smin samaye kālaṃ kuryād yathā bhallo nikṣipta <|> evaṃ kāyasya (3r.4) bhedāt* sugatau svargalokadeveṣūpapadyate | tathā hy anena mamāntike cittaṃ prasāditaṃ cittaprasādanā[97] hetor bhikṣava evam ihaike satvāḥ kāyasya bhedāt sugatau svargalokadeveṣūpapa(3r.5)dyante |"[98]

21.15 athānyatamo bhikṣus tasyāṃ velāyāṃ gāthāṃ bhāṣate |

21.16 prasannacittaṃ dṛṣṭvaiva ekatyam iha pudgalaṃ |
23.1 etam arthaṃ vyākārṣīc chāstā bhikṣugaṇāntike |
idānīṃ kālaṃ kurvīta śuko (')yaṃ mā(3r.6)ṇavo yadi |[99]
upapadyeta deveṣu cittaṃ hy etena prasāditaṃ ||[100]
yathā dūritaṃ nikṣiptaṃ evam eva tathāgate |
cittaprasādanā[101] hetoḥ satvā gacchanti sadgatiṃ[102] ||

23.6 atha Śuko māṇavas Taudeyaputro (3r.7) yena[103] Bhagavāṃs tenopasaṃkrānta <|> upasaṃkramya Bhagavatā sārddhaṃ saṃmukhaṃ saṃmodanīṃ saṃrañjanīṃ vividhāṃ kathāṃ vyatisāyaikānte niṣaṇṇaḥ | ekānta{ṃ}niṣaṇṇaṃ Śukaṃ māṇavaṃ Taudeyaputraṃ Bhagavā(3r.8)nn idam avocat* |

25.1 "kaccin māṇava tat tathaivaṃ yathā mayā śaṅkhakukkuro vyākṛtaḥ |"

"tathā bho Gautama tat tathaiva yathā Bha<ga>vatā Gautamena śaṅkhakukkuro vyākṛtaḥ | anyad api tāvad vayaṃ Bhaga(3r.9)vantaṃ[104] Gautamaṃ pṛcchema kaṃcid eva pradeśaṃ saced avakāśaṃ kuryāt* praśnasya vyākaraṇāya Bhagavān*[105] |"

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[96] For *bhikṣūn*. MS[B]4r.4: *bhikṣūnām*; [A]6v.2: *bhikṣūṇ*. See also [E]1r.10 above.

[97] = MS[B]4r.6; for °*prasādanād*.

[98] = MS[B]4r.6. The last sentence beginning from *tathā hy* is omitted in [A], see KV[K]: 21, fn. 9 (the corresponding passage in [B] is found in 2r.6-v.1).

[99] This line differs from either that of MS[A] and of [B]. [B] reads (4v.1): *idānī(ṃ) kālaṅ kurvīta māṇavaḥ* |. Probably the scribe of MS[E] follows the reading of [B] (*idānīṃ kālaṃ kurvīta*) as it is and reconstructs the rest by himself or by using another (unknown) source.

[100] This line is also different from that of MS[A]; in [B] this portion is missing due to the damage of folio (4v.1-2). The reading in [E] might be reconstructed by the scribe on the basis of its corresponding line but in opposite sense found in [E]2r.2 and [B]2v.2: *narakeṣūpapadyate cittaṃ hy etena dūṣitaṃ*.

[101] = MS[B]4v.2; for °*prasādanāt*.

[102] MS[B]4v.2: *saṅgatiṃ* (< *sadgatiṃ*); [A]7r.1-2: *sadgatiṃ*.

[103] = MS[A]7r.2; [B] omits this word, cf. [E]2r.3.

[104] In MS[B], an akṣara *ga* in Nāgarī script is inserted here (4v.4, cf. KV[K]: 25, fn. 3). The relationship of this insertion and the reading of [E] is unknown.

"śṛṇu .. māṇava[106] yadyad eva kāṃkṣasi |"

25.6 "ko bho Gautama ko hetuḥ <|> kaḥ pratyayo yenehaike satvā (3r.10) alpāyuṣo (')pi dīrghāyuṣo (')pi bahvābādhā api alpābādhā api durvarṇṇā api suvarṇṇā api alpeśākhyā api maheśākhyā api nīcakulīnā api uccakulīnā api anādeya(3v.1)vākyā api | ādeyavākyā api | alpabhogā api mahābhogā api duṣprajñā api mahāprajñā api | kasya nu bho karmaṇo vipākenedaṃ satvānāṃ nānātvaṃ prajñāyate ||"

27.1 [107]tatra Bhagavāṃ (3v.2) Śukaṃ māṇavaṃ Taudeyaputram idam avocat* |

"karmavibhaṅgan te māṇava dharmaparyāyaṃ deśayiṣyāmi | tac chṛṇu sādhu ca suṣṭhu ca manasi<kuru> bhāṣiṣye 'haṃ te[108] |"

"evaṃ Bhagavann" iti Śuko māṇavas Tau(3v.3)deyaputro Bhagavataḥ pratyaśrauṣīt* |

27.6 Bhagavān idam avocat* |

"karmasvakān ahaṃ māṇava satvān vadāmi | karmadāyādā karmayonayaḥ karmapratiśaraṇāḥ | karma māṇava satvān vibhajati <|> ya(3v.4)d idaṃ hīnotkṛṣṭamadhyamatāyāṃ |"

27.10 tadyathā[109] |

1[110]. asti karmālpāyuḥsaṃvarttanīyaṃ |
2. asti karma dīrghāyussaṃvarttanīyaṃ |
3. asti karma bahvābādhasaṃvarttanīyaṃ |
4. asti karmālpābādhasaṃvartta(3v.5)nīyaṃ |
5. asti karma durvarṇṇasaṃvarttanīyaṃ |
6. asti karma prāsādikasaṃvarttanīyaṃ |
7. asti karma alpeśākhyasaṃvarttanīyaṃ |
8. asti karma maheśākhyasaṃvarttanīyaṃ |
9. asti karma nīcaku(3v.6)lopapattisaṃvarttanīyaṃ |
10. asti karma uccakulopapattisaṃvarttanīyaṃ | (29.1)
11. asti karma alpabhogasaṃvarttanīyaṃ |
12. asti karma mahābhogasaṃvarttanīyaṃ |
13. asti karma duṣprajñasaṃvartta(3v.7)nīyaṃ |
14. asti karma mahāprajñasaṃvarttanīyaṃ |

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[105] Both MS[A] and [B] omit this word although in [B] the folio is damaged.

[106] MS[A]7r.5: *pṛccha māṇava*; [B]4v.5 is damaged.

[107] This passage exactly corresponds to that of MS[B]5r.1-2 while [A] reads differently. As to the difference between them, it is interesting to note that one of the fragments in the Schøyen Collection preserves a part of this passage corresponding to that of MS[A] (SC 2382/49a, side A).

[108] MS[B]5r.2: + + + + + + + +; [A]7v.4: *manasikuru bhāṣiṣye*. As to [B], I suggested to read "(*manasikuru bhāṣiṣye*)" on the basis of [A] but it should be changed to "Read (*manasi<kuru> 'haṃ te*)" as found in [E] although some akṣaras are supplied (KV[K]: 27, fn. 2).

[109] = MS[B]5r.3; [A] omits this word.

15. asti karma narakopapattisaṃvarttanīyaṃ |
16. asti karma tiryagyonyupapattisaṃvarttanīyaṃ |
17. asti karma pretalokopapattisaṃ(3v.8)mvarttanīyaṃ |
18. asti karma asuralokopapattisaṃvarttanīyaṃ |
19. asti karma manuṣyalokopapattisaṃvarttanīyaṃ |
20. asti karma kāmāvacaradevopapattisaṃvarttanīyaṃ |
21. asti ka(3v.9)rma rūpāvacaradevopapattisaṃvarttanīyaṃ |
22. asti karma ārūpyāvacaradevopapattisaṃvarttanīyaṃ |
24.[111] asti karma upacitaṃ na kṛtaṃ |
23. asti karma kṛtaṃ nopacitaṃ |
25. asti karma kṛ(3v.10)tam upacitaṃ ca |
26. asti karma naiva kṛtaṃ naivopacitaṃ |
27. asti karma yena samanvāgataḥ pudgalo narakeṣv āyuḥ kṣapayitvā narakeṣv evopapadyate[112] |
28.[113]
29. asti karma yena samanvāgataḥ (4r.1) pudgalo narakeṣūpapannamātra evam uktāḥ[114] |
    asti karma tiryagyonyupapattisaṃvarttanīyaṃ[115] |

§1.1

30. asti karma niyatopapattisaṃvarttanīyaṃ[116] |
31.[117]
32. asti karma deśāntaravipakṣaṃ |
33. asti karma yena samanvāgataḥ pudgalaḥ (4r.2) pūrvaṃ sukhito bhūtvā paścād duḥkhito bhavati |
34. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati |
35. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ sukhito bhū(4r.3)tvā paścād api sukhito bhavati |
36. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścād api duḥkhito bhavati |
38. asti karma yena samanvāgataḥ pudgalo daridro bhavati tyāgavān* |[118]

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[110] This number corresponds to that given by Lévi in Roman numerals.

[111] In this list, section headings 23 and 24 are mentioned in reverse as is case in [B].

[112] = MS[B]5v.3. This heading is listed in an abridged form; later § 27 starts (9r.2 = [B]14r.6) with a following phrase: *tatra katamaṃ karma yena samānvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cyavanti.*

[113] MS[E] omits heading 28 as also in [B].

[114] In MS[B], the beginning of 5v.4 is damaged; I suggested to read this missing portion as "*e(vopapadyate* |) on the basis of [A] (KV[K]: 29, fn. 18) but this should now be changed to "*e(vam uktāḥ)*" as found in [E].

[115] = MS[B]5v.4. This heading is identical to that of 16.

[116] = MS[B]5v.4.

[117] The heading "*aniyatopapatti*" does not appear in this list as in [B] but section 31 starts in

37. (4r.4) asti karma yena samanvāgataḥ pudgala āḍhyo bhavati matsarī |

39A[119]asti karma yena samanvāgataḥ pudgalo daridro bhavati matsarī |

39. asti karma yena samanvāgataḥ pudgala āḍhyo bhavati tyāgavān* |

41. (4r.5) asti pudgalo yasya karma kṣīṇaṃ nāyuḥ |

40. asti pudgalo yasyāyuḥ kṣīṇaṃ na karma{ḥ} |

42.[120]

43.[121]

43a. asti pudgalo yasya nāyuḥ kṣīṇaṃ na karmāni ca | api tu kleśāḥ kṣīṇā bhavanti[122] |

[33.1]

44. asti pudgalaḥ kāyena sukhi(4r.6)to[123] na cittena |

45. asti pudgalo yaś[124] cittena sukhī na kāyena |

46. asti pudgalaḥ kāyena ca sukhī cittena ca |

47. asti pudgalo naiva kāyena sukhī na cittena |

48. asti karma yena samanvāgataḥ pudgalo 'pāyeṣū(4r.7)papanno 'bhirūpo bhavati snigdhakāyaḥ snigdhacchaviḥ, nayanābhirāmo darśanīyaḥ |

49. asti karma yena samanvāgataḥ pudgalo 'pāyeṣūpapanno durvarṇṇo bhavati rūkṣakāyo ghoradarśanaḥ pratikūladarśanaḥ |

50. (4r.8) asti karma yena samanvāgataḥ pudgalo (')pāyeṣūpapanno durgandho bhavati jihvendriyo[125] bhavaty avyaktendriyaḥ |

51. daśānām akuśalānāṃ karmapathānāṃ vipākena daśānāṃ bāhyānāṃ bhāvānām abhivṛddhiḥ prajñā(4r.9)yate |

51A. daśānāṃ kuśalānāṃ karmapathānāṃ vipākena daśānāṃ bāhyānāṃ bhāvānāṃ vipattiḥ prajñāyate |[126]

62. daśānusaṃśās[127] tathāgatacaityāñjalikarmaṇi |

63. daśānuśaṃsās tathāgatacaityavandanāyāḥ |

64. daśānusaṃśāḥ(4r.10) chatrapradāne[128] |

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[118] The headings 37 and 38 are listed in reverse as is case in MS[B].

[119] This number with the capital letter A is given by me. This heading is found only in MS[B]6r.1 and [E]; but this topic is not discussed later.

[120] Cf. MS[A]9v.2: *aṣṭi* (< *asti*) *pudgalo y(a)syāyuḥ karmmāṇi ca kṣīṇāni.* Although this heading is not found in [B]26v.1, the topic is discussed, see KV[K]: 159, 7-9.

[121] Cf. MS[A]9v.2-3: *aṣṭi* (< *asti*) *pudgalo yasyāyuḥ kṣīṇaṃ pu(ṇy)āni ca.* Neither the heading nor the section itself is found in MS[B], see KV[K]: 161.

[122] The line division in MS[B] (KV[K]: 31, 19-20) should be changed to "43. / 43a. *asti pudgalo yasyāyuḥ kṣīnaṃ na karmāni ca* || *api tu kleśā kṣīṇā bhavanti* ||" as in [E].

[123] =? MS[B]6r.2-3: *sukhi* + +; [A] 9v.4: *sukhī.* As to [B], I suggested to read "*sukhi(to cit)tena*" but it should be changed to "*sukhi(to na cit)tena* (KV[K]: 33, fn. 1).

[124] = MS[B]6r.3; [A] omits this word.

[125] = MS[B]6r.5; read *jihmendriyo* as in [A]10r.2.

[126] = MS[B]6r.6 but not in [A]; however this topic is not discussed independently.

[127] In the following, the word *anuśaṃsā* is always (except in the next case) written as *anusaṃśā*.

[128] MS[E], same as [B], reads °*pradāne* instead of °*pradānasya* as in [A].

65. daśānusaṃśā ghaṇṭhapradāne |

66.[129]

67. daśānusaṃśā āsanapradāne |

[35.1] 68. daśānusaṃśā bhājanapradāne |

69. daśānusaṃśā bhojanapradāne |

70. daśānusaṃśā yānapradāne |

71. daśānusaṃśāḥ pratiśrayapradāne |

72. daśā(4r.11)nusaṃśāḥ pānakapradāne |

72A. daśānusaṃśā phalapradāne[130] |

73. daśānusaṃśā mālāpradāne |

74. daśānusaṃśā muktapuṣpapradāne |

75. daśānusaṃśā dīpapradāne |

76. daśānusaṃśā gandhapradāne |

76A. daśānusaṃśā dhūpapradāne[131] |

77. (4v.1) daśānusaṃśāḥ pravrajyāyāṃ |

78. daśānusaṃśā araṇyavāse |

79. daśānusaṃśāḥ paiṇḍapātikatve |

80. daśa vaiśāradyānāṃ[132] |

iti samuddeśaḥ[133] karmavibhaṅgasya dharmaparyāyasya[134] || ||

(To be continued)

Convention:

( )	restored akṣara(s)
[ ]	damaged akṣara(s)
< >	omitted (part of) akṣara(s)
{ }	superfluous akṣara(s)
{{ }}	erased akṣara(s)
« »	interlinear insertion
+	one lost akṣara
..	one illegible akṣara

[129] MS[E], same as [B], omits the heading: *daśānuśaṃśā vastrapradānane*; but this topic is discussed later; see [B]31r.4-6: *katame da + guṇā vastrapradānasya | ucyate* ||...

[130] = MS[B]6v.2 but not in [A]. Although this subject is listed here, it is not discussed later.

[131] = MS[B]6v.3 but not in [A]. This subject is not discussed later.

[132] In MS[B], I suggested to read *vaiḍāradyā(ni)* on the basis of [A] (KV[K]: 35, fn. 12) but this should now be changed to "*vaiśāradyānāṃ*" as in [E].

[133] MS[B]6v.4: + + [*m*]. *d. śaḥ*. I suggested to read "(*aya*)*m ud*(*d*)*eśaḥ*" but this should now be changed as in [E] (KV[K]: 35, fn. 13).

[134] = MS[B]6v.4 but [A] lacks this word.

.	illegible part of an akṣara
*	virāma
'	avagraha

Abbreviations:

KV:	*Karmavibhaṅga* (or *Mahākarmavibhaṅga* in Lévi)
KV[K]:	See Kudo 2004.
Lévi:	See Lévi 1932.
MS[A]:	No. 4-20
MS[B]:	No. 1-1697
MS[C]:	appended to MS[B]
MS[D]:	appended to MS[A]
MS[E]:	No. 4-951
r	recto
SC:	Schoyen Collection
SHT:	*Sanskrithandschriften aus den Turfanfunden*
v	verso

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(This research is supported in part by a Grants-in-Aid for Scientific Research (C)(2) from JSPS)

[Keywords] *Karmavibhaṅga*, Nepalese manuscript, NGMPP

ISSN 1343-8980

創価大学
国際仏教学高等研究所
年報

平成18年度
（第１０号）

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2006

創価大学・国際仏教学高等研究所
東 京・2007・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2007

One More Manuscript of the *Karmavibhaṅga* in the National Archives of Nepal, Kathmandu: Transliteration of Manuscript E (2)*

Noriyuki KUDO

Transliteration:

5L32.41

1. tatra[2] katamat karma {yad} ālpāyuḥsaṃvarttanīyaṃ | (4v.2) ucyate |

prāṇātipātikaḥ <|> prāṇātipātasyānumodanāt[3] <|> prāṇātipāte varṇṇavāditā <|> yuddhadarśa<<naṃ śāstrā>>bhinandanaṃ[4] <|> [5]amitramaraṇasya varṇṇavāditā | garbhaśātanaṃ[6] varṇṇavāditā | sthaṇḍilapratiṣṭhāpanaṃ yatra (4v.3) bahavaḥ prāṇino mahiṣapaśuśūkarakukkuṭādayo ghātyante tasya =*(space for 8 akṣaras)*= trāś[7] cānye ca janāḥ phalārthino bhayabhītāś cānuvṛttiṃ kurvanti <|> satvāni ca ghātayanti |

5L32.12

a) yathā Kāśmīrāyāṃ (4v.4) mahānagaryāṃ bhikṣuḥ kilārhan sarvānyatarasmin gṛhadvāre sthitaḥ <|> tasyaiva cāgrato 'nyair ekaḥ paśū ravamānaḥ[8] nīyate |

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* Diwakar Acharya not only gave me valuable information about this manuscript and supplied the images of it but also gave me a number of suggestions in reading the manuscript. I am very grateful to him. Without his help and kindness this paper could not have been carried out in this form. Any errors that remain here, of course, are my own.

[1] The page numbers and lines of the transliteration of [B] in *KV[K]* are given from here on in squares while those of the portion where the corresponding folios of MS[B] are not available are not in squares.

[2] Both MS[B] and [E] always have '*tatra*' at the beginning of each section while [A] does not have it.

[3] For °*modanaṃ*.

[4] In MS[B], I suggested to read °*vādi*(*tā* | *amitramaraṇā*)° on the basis of [A] (*KV[K]*: 37, fn. 5) but this note should be changed to "Read °*vādi*(*tā* | *yuddhadarśnaṃ śāstā*)°."

[5] Before this sentence, the phrase "*amitramaraṇasya samādāpanam*," which found in A, is omitted.

[6] Here too there is a confusion; add (*garbhaśātanasya*) as found in MS[A]10v.5.

[7] Read (*yajñapravartakasya pu*)*trāś*; cf. Kudo 2006a: 45, example 7.

[8] MS[B]7r.1: illegible; [A]11r.2-3: (*tasya gṛhasya pārśvena rājapathas tena paśū ra*).

ARIRIAB Vol. X (March 2007): 93-116.

sa bhikṣus taṃ dṛṣṭvā {I} āha I
"hā dhik kaṣṭam" iti I I
puruṣās taṃ pṛcchanti I
"ārya ki(4v.5)m ayaṃ "hā dhik kaṣṭam" iti śabdaḥ I"

SL32.16

sa āha I I
"na vaktavyam etad aśrāddhānāṃ kāryyānabhijñānāṃ[9] I ya eṣa paśū ravamāṇo nīyate I anena purā vaṇigīśvareṇa bhūtvā sthaṇḍilaṃ pratiṣṭhāpitaṃ I samvatsarika[10] (4v.6) {sā} paśuṃ yajñaḥ pravarttitaḥ <I> tatrānena bahavaḥ paśavo ghātitāḥ I maraṇakāle putrān āhūya āha I I
"putrā yady asti mayi sneho ya eṣa mayā samva<tsa>rika[11] paśuyajñaḥ pravarttitaḥ I eṣa mayi kālagate (4v.7) anuvarttayitavyaḥ" iti <I>
putrais "tathāstv" iti pratiśrutaṃ I"

SL33

"sa kālagatas tena mohajena prāṇātipātena samanvāgataḥ sve gṛhe paśuṣu pratyājātaḥ I sa tatra jātau jātau ghātyate idaṃ tv ekaṣaṣṭitama[12] vāra(4v.8)m upanīyata" iti I I
atha sa bhikṣus taṃ paśuṃ karuṇāyamāṇa āha I I
"svayam eva te sthaṇḍilaṃ kṛtaṃ svayam eva yajñaṃ pravarttitaṃ[13] bahavaḥ paśavaś ca ghātitāḥ <I> kiṃ ravase sarvam idaṃ nirarthakaṃ I"

SL33.6

b) ya evaṃvidhaṃ sthaṇḍi(4v.9)laṃ pratiṣṭhāpanaṃ tathā yuddhadarśanaṃ I yatra bahavaḥ satvā ghātyante hastyaśvamanuṣyādayo yuddhapratibaddhānāṃ ca śastrāṇām abhinandanaṃ I I

SL33.9

c) yathā coktaṃ Bhagavatā Vaiśālyāṃ Kālikāsūtre <I>
prāṇātipāta Ā(4v.10)nanda āsevito bahulīkṛto[14] narakasaṃvarttanīyo bhavati <I> tiryaggatisaṃvarttanīyo (')pi[15] yasmād alpaprāṇātipātasya vipāko manuṣyabhūtasya alpāyuḥsaṃvarttanīyo bhavati I

d) tathā[16] daśādīnavā Nandi(4v.11)kasūtre uktaṃ I I prāṇātipātasya <I>

idaṃ karma alpāyuḥsaṃvarttanīyaṃ I I I I

---

[9] MS[B]7r.2: illegible; [A]11r.4: *kārya(ṃ)rthan tu bravīmi.*

[10] = MS[B]. Read *sāmvatsarika(ḥ).*

[11] Read *sāmvatsarika(ḥ).*

[12] = MS[B]. For *ekaṣaṣṭitama(m).*

[13] = MS[B]. Read *yajñaḥ pravarttitaḥ.* This neuter ending is used throughout these two phrases both in [B] and [E] while the word in [A] takes masculine ending.

[14] After this, add *bhāvito.*

[15] After this sentence, MS[B] and [E] do not have an additional phrase "*(bhavati* I) *pretaviṣayasaṃvartanīyo 'pi bhavati* I" which is included in MS[A]12r.2.

[16] Read *[t](a)thā.*

SL33.16

2. tatra kataman karma dīrghāyuḥsaṃvarttanīyaṃ <|> ucyate | |

prāṇātipātān nivṛttiḥ <|> prāṇātipātanivṛttau varṇṇavāditā | tatra samā(5r.1)dāpanaṃ <|> tadvarṇṇavāditā <|> vadhyaprāptānāṃ manuṣyapaśusūkarakurkuṭādīnāṃ[17] parimocanaṃ <|> bhītānāṃ satvānāṃ abhayapradānaṃ <|> anāthānāṃ satvānāṃ madhye kāruṇyacittatā <|> duḥkhitāṃ satvānāṃ[18] madhye maitraci(5r.2)ttatā | anyeṣāṃ ca bālavṛddhānāṃ <|> teṣām eva bhojanapradānaṃ <|> pratigrāhakeṣu maitracittatā <|>

SL34.3

tad eva pūrvoktaṃ {satvaṃ} kuśalapakṣeṇa yuddhadarśanādi <|> tathā stūpacaityabimbānāṃ[19] bhagnaśīrṇṇānāṃ pratisaṃskāra(5r.3){kāra}ṇaṃ | ata eva coktaṃ |

akālamṛtyuṃ[20] na bhavet{a} tasya
yo bhagnaśīrṇṇaṃ pratisaṃskaroti |

a) yathā ca Pratyekabrahmasūtraṃ[21] varṇṇayanti[22] | tena kila riṣibhūtena[23] =*(space for approximately 11 akṣaras)*= sya[24] sārtha(5r.4)sya pathabhraṣṭasyopari ṛddhyā varṣām[25] pātitaṃ <|> tadarthañ ca Bhagavatā gāthā bhāṣitā |

tat te purāṇaṃ vrataśīlavṛttaṃ <|>
svapnād vibuddho (')ham iha smarāmi[26] | |

tatra ca sārthe bo =*(space for approximately 11 akṣaras)*=[27]

SL34.14

(5r.5) ya Eṇikūle janatāṃ gṛhītvā[28] |

Eṇi nāma nadī tasyāḥ kūle rājā kaścid gṛhītaḥ <|> pratyamitreṇa Himavantam

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[17] For °*kukkuṭā*°.

[18] MS[B]: illegible; [A]7v.4 reads: *glānānāṃ satvānāṃ*.

[19] MS[B]: missing; [A]12v.3: °*vihārāṇāṃ*.

[20] For *akālamṛtyur*.

[21] = MS[B]. For *Bakapratyekabrahmasūtraṃ*. MS[A] gives (12v.4): *Śrāvaka*°.

[22] MS[A] has '*sma*' after this word (12v.4).

[23] = MS[B]. For *ṛṣi*-. Cf. BHSG § 3.94.

[24] MS[B]7v.6: + + + + + + + .. [*sy*]. Read (*pañcābhijñena tṛṣṇārta*)*sya*; cf. Kudo 2006a: 46, example 12.

[25] = MS[B]. For *varṣam*.

[26] = MS[B]. The reading of this pāda in [A] is throughoutly "'*nusmarāmi*" while [B] and [E] read "*iha smarāmi*."

[27] Read °(*dhisatvaḥ sārthavāho 'bhūt* |); cf. Kudo 2006a: 46, example 13. In MS[B], folio Nos. 8-10 (= SL 34.13-41.8, § 2-a) middle ~ § 11 last; A13r1-18v.3; *KV[K]* 45-61) are lost.

[28] MS[A]13r.1: *gṛhītaṃ*.

anupraviśya sabalavāhanaḥ sa nīyamāno vadhyaprāptaḥ sabalavāhanas tad dṛṣṭvā (5r.6) riṣiṇā[29] riddhyā[30] vātavarṣaṃ pātitaṃ | sarvopāyena[31] pratyamitrajanakāyo vibhrāmitaḥ <|> sa ca rājā mokṣitaḥ |

SL35.4

tat te dvitīyaṃ vrataśīlavṛttaṃ |
svapnā(d) vibuddho (')ham iha smarāmi |

sa ca rājā =*(space for approximately 5 akṣaras)*=[32] (5r.7) babhūva |

SL35.7

Gaṅgāśrotasi nāvā gṛhītā <|>
nāgena ghorena maharddhikena |

sa ca tadā ṛṣiḥ Gaṃgākūle maharddhikaḥ paṃcābhijñaḥ prativasati | tena sa janakāyaḥ krandamāno jīvitanirāśaḥ tato mokṣi(5r.8)taḥ |

SL35.11

tat te tṛtīyaṃ vrataśīlavṛttaṃ <|>
svapnā(d) vibuddho (')ham iha smarāmi |

tasyāṃ ca nāvāyāṃ nausvāmī[33] tena kālena[34]| evaṃvidhaṃ tena trividhaṃ karma kṛtaṃ | tenātīva dīrghāyuḥ <|>

SL35.15

b) [35]kecid ācāryāḥ kathayanti ||
Bhaga(5r.9)vān āha ||
"bhūtapūrvaṃ bhikṣavaḥ Jambūdvīpe sarvajanapadikāmārī pravarttate[36] | athānyatareṇa satvenānyalokadhātau sthitena ṛddhimataḥ sakāśāc chrutaṃ | yathā Jambūdvīpe sarvatra mārī[37] pati(5r.10)teti | tena kṛtapuṇyena praṇidhānaṃ kṛtaṃ <|>

"Jambūdvīpe upapadyeyaṃ sarvasatvānāṃ vyādhiprāmojjāye"ti |

sa tatropapannaḥ | ye satvās tṛṣitās[38] teṣāṃ pānīyena vyādhiṃ nāśayati | ye satvā (5v.1) bubhukṣitās[39] teṣāṃ bhaktena vyādhiṃ nāśayati | yasya yenārthas[40]

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[29] *ri-* < *ṛ-* . Cf. BHSG § 3.94.

[30] MS[A]13r.2: *tena ṛṣibhūtena ṛddhyā.*

[31] MS[A]13r.3: *sa copāyena.*

[32] Here is an open space for approximately 5 akṣaras. Read (*bodhisatvo*); cf. Kudo 2006a: 46, example 14.

[33] After this, MS[A] has *bodhisatvas.*

[34] MS[A]: *kālenābhūt.*

[35] MS[A] has "*yathā*" (13v.3).

[36] MS[A] has "*sma*" after this word.

[37] MS[A]14r.1: *sarvamārī.*

[38] A scribal error for *tuṣitās.*

tasya tenaiva vyādhiṃ nāśayati ।

nā nāma[41] tasya kiñcinn auṣadhaṃ <।> yad yad eva gṛhya prayacchati {।} tat evauṣadhaṃ <।> tasya Jāmbūdvīpakair manuṣyaiḥ (5v.2) Sarvauṣadhī nāma kṛtaṃ ।

SL36.7 atha bhikṣavaḥ Sarvauṣadhīvaidyarājo[42] bahūnāṃ satvaśatasahasrāṇāṃ[43] jīvitāni datvā[44] kālagataḥ । kālāntareṇa Mithilāyāṃ rājakule upapannaḥ <।> tatrāpi nara(5v.3)deva[45]bhūtenāśītikṣatriyasahasrāṇi dharmavatmanā pravrajitāni <।> Jāmbūdvīpe cāśītivarṣasahasrāṇi manuṣyāṇām āyuḥ na parihīṇaṃ[46] । tataś cyutaḥ kālāntareṇa Kuśanagaryāṃ Mā(5v.4)dhātrā nāma rājā[47] saṃvṛttaḥ । bhūyaś ca Saptasūryopame[48] Sunetro māṇavo vijñeyaḥ ।

SL37.1 ahaṃ sa bhikṣavas tena kālena tena samayena[49] Sarvauṣadhivaidyarājo babhūva[50] । tasya karmaṇo vipākenā(5v.5)nantarāyuḥpramāṇaṃ yojayītavyaṃ <।> Māndhātuḥ Sunetrasya[51] ।"

idam api dīrghāyuḥsaṃvarttanīyaṃ ।। ।।

SL37.5 3. tatra katamat karma bahvābādhasamvarttanīyaṃ । ucyate ।

khaṭacapeṭāpradānaṃ । khaṭacapeṭā(5v.6)pradā<<nā>>numodanaṃ । khaṭacapeṭāprahāradānasya varṇṇavāditā <।> teṣāṃ pradānena tuṣṭiḥ । mātāpitroś cittapīḍākaraṇaṃ[52] । tathānyeṣāṃ ca pravrajitādīnāṃ cittaṃ saṃkleśayati[53] । amithyādhinā saṃtuṣṭiḥ <।> (5v.7) tuṣṭiḥ tasya vyādhivyutthānenātuṣṭiḥ[54] । vyādhitānāṃ satvānām[55] abhaiṣajyapradānaṃ । tathā aparijīrṇṇabhojanaṃ ।।

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[39] MS[A]14r.2: *ca bhuṣitās* (*ṣ* for *kṣ*). Lévi reads: *bubhukṣitās*.

[40] MS[A]14r.3: *evaṃ yena yasy(ā)rthas*.

[41] For *na nāma*.

[42] For *Sarvauṣadhi*.

[43] MS[A]14r.5: *satvasahasrāṇāṃ*.

[44] For *da(t)tvā*.

[45] MS[A]14v.1: *Mahādeva°*.

[46] MS[A]14v.1: *parikṣīṇaṃ*.

[47] MS[A] does not have "*nāma rājā*."

[48] MS[A]: *Saptasuryopa{ma}dese* < *Saptasūryopadeśe*.

[49] MS[A] does not have "*tena samayena*."

[50] MS[A]: *'bhūt*.

[51] MS[A]14r.3-4: *MāndhātṛSu(n)etrābhyāṃ apy evāyuḥpramāṇaṃ yojayitavyaṁ* ।।

[52] MS[A]15r.1: *cittaśarīre pīḍākaraṇaṃ*.

[53] MS[A]15r.1: *pravrajitānāṃ śīlavatā cittasaṃkleśaḥ*.

[54] MS[A]15r.2: *amitravyādhivyutthānena (a)tuṣṭiḥ*.

[55] MS[A] does not have this word.

idaṃ karma bahvābādhasamvarttanīyaṃ | | | |

SL37.12

4. tatra katamat karma alpābādhasaṃvartta(5v.8)nīyaṃ | ucyate |

khaṭacapeṭāpradānanivṛttiḥ <|> khaṭacapeṭāpradānanivṛttau[56] samādāpanaṃ <|> tadvarṇṇavāditā <|> tadabhyanumodanaṃ | glānānāṃ mātāpitṝṇām upasthānakarma[57] | tathānyeṣāṃ[58] gṛhasthapra(5v.9)vrajitabālavṛddhānāṃ[59] <|> amitravyādhinā'nāttamanaskatā <|> tasya vyādhivyutthānena[60] cāttamanaskatā <|> bhaiṣajyapradāne[61] | parijīrṇṇabhojanaṃ | |

idaṃ karma alpābādhasaṃvarttanīyaṃ | | | |

SL37.18

5. (5v.10) tatra katamat karma durvarṇṇasaṃvarttanīyaṃ | ucyate |

krodhaḥ | amanāpa[62] | mrakṣaḥ <|> pradoṣaḥ[63] | mātāpitror avarṇṇavāditā | anyeṣāṃ ca gṛhasthapravrajitabālavṛddhānāṃ[64] | stūpāṅganacaityavihārā(6r.1)ṇāṃ[65] ca bhūmivināśanaṃ[66] <|> stūpānāṃ pratimānāṃ ca dīpavyucchedanaṃ <|> durvarṇṇānāṃ satvānām avahasanāṃ[67] <|> acaukṣasamudācāratā[68] |

idaṃ karma durvvarṇṇasamvarttanīyaṃ | | | |

SL38.5

6. tatra katamat karma prasādika .. ..[69] (6r.2)rttanīyaṃ | ucyate |

56 MS[A] simply reads *tatra* (15r.3).

57 MS[A] reads (15r.4) °*karaṇaṃ* instead of *karma*.

58 MS[A]15r.4: *tad apy anyeṣā(ṃ)*.

59 MS[A]15r.4: *gṛhasthapravrajitānā(ṃ)*.

60 MS[A] does not have *vyādhi-*.

61 For °*dānaṃ*.

62 For *amanāpa(ḥ)*. MS[A]15v.2: *upanāhaḥ*.

63 MS[A]15v.2: *paridādyaḥ* < *paridāghaḥ*. Cf. *KV[K]*:52, fn. 5 and 335 s.v. *paridāgha*.

64 MS[A]15v.3: °*pravrajitānā(ṃ) bālavṛddhānāṃ*.

65 MS[A]15v.3: °*caityagṛhavihārāṇāñ*.

66 MS[A]15v.3: *bhūme(r a)viśodhanaṃ*.

67 For *avahasanaṃ*.

68 MS[A]15v.4: *tathā'caukṣa*°.

69 Illegible due to a stain; read (*saṃva*)-.

akrodhaḥ |[70] amrakṣa[71] | vastrapradānaṃ <|> stūpacaityagṛheṣu ca sudhāpradānaṃ <|> suvarṇṇapatrapradānaṃ <|> gandhalepo vastrālaṃkārapradānaṃ[72] <|> mātāpitror varṇṇavāditā <|> āryāṇāṃ śīlavatāṃ .. ..[73] (6r.3)vāditā <|> stūpāṅganavihārasanmārjanaṃ <|> śataṅ gṛhasanmārjanaṃ <|> virūpāṇāṃ satvānāṃ apahasanaṃ[74] | tathānyeṣāṃ ca bālavṛddhānāṃ <|> tathā caukṣasamudācāratā <|>

SL38.12

a) yathā cāryāSundaranandena kila Krakutsa(6r.4)nde[75] samyaksambuddhe bhikṣusaṃghasya[76] jentakasnānaṃ[77] kṛtaṃ <|> tāṃ dṛṣṭvā prasāditaṃ cittaṃ | bhūyaś ca suvarṇṇavarṇṇena[78] haritālena pratyekabuddhastūpe lepo dattaḥ | tad api dṛṣṭvā prasāditaṃ cittaṃ | [abhi]rū(6r.5)patāyāṃ ca pariṇāmitaṃ | bhūyaś ca stūpe kriyamāṇe prathamaṃ cchatraṃ kāritaṃ | tathā paścimabhave sa eva vyākaroti |

SL38.18

jentakasya snānena haritālasyāpalepanena ca <|>
ekacchatrapradānāc ca prāptā me (6r.6) suvarṇṇavarṇṇatā <|>

tathaivāyaṃ śobhitavān* ||

idaṃ karma prāsādikasaṃvarttanīyaṃ || ||

SL39

7. tatra katamat karmālpeśākhyasaṃvarttanīyaṃ | ucyate |

mātsaryam[79] <|> īrṣyā <|> parasya lābhenātuṣṭiḥ <|> parasyā(6r.7)varṇṇavāditāyāṃ tuṣṭiḥ | mātāpitroḥ paribhavaḥ | ācāryāṇāṃ[80] śīlavatāṃ paribhavaḥ | tathānyeṣāṃ ca bālavṛddhānāṃ[81] <|> hīne dharmahīne ca (')kuśalamūle varṇṇavāditā | bodhicittotpādasya nivāraṇaṃ <|> (6r.8) tadanyānumodanaṃ ||

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[70] MS[A] has *anapanābhaḥ* < *anupanābhaḥ* (16r.1).

[71] For *amrakṣa(ḥ)*.

[72] MS[A]16r.2: *gandhalepapradānaṁ* | *alaṃkārapradānaṁ*.

[73] Read (*varṇṇa*)-.

[74] MS[A]16r.3: *anavahasanaṃ*.

[75] MS[A]16r.4: *Krakucchande*.

[76] MS[A]16r.4: °*saṃghe*.

[77] For *jentāka*°.

[78] MS[A]16r.5: *suvarṇṇena*.

[79] MS[A] does not have this word but T has, see *KV[K]*: 54, fn. 9.

[80] MS[A]16v.4: *āryāṇā(ṃ)*.

[81] MS[A] has *vyādhita-* at the beginning of this compound.

idaṃ karmālpeśākhyasaṃvarttanīyaṃ | | | |

SL39.7

8. tatra karamat karma maheśākhyasaṃvarttanīyaṃ | | ucyate |

anīrṣyā <|> amātsaryaṃ <|> paralābhena tuṣṭiḥ <|> parasya yaśovarṇṇaśabdaślokaśra(6r.9)vaṇe tuṣṭiḥ <|> parasya varṇṇavāditāyām āttamanaskatā <|> Bhagavataḥ stūpacaityakāritotsukatā[82] <|> hīne dharmahīne 'ku<<śa>>lamūle nivāraṇaṃ <|> maheśākhyakuśalasamādāpanaṃ[83] <|> bodhicittotpādanaṃ <|> sa(6r.10)rvvamaheśākhyakuśalamūlacittotpādanaḥ |

SL39.13

a) yathoktaṃ Bhagavatā =*(space for 4 akṣaras)*=[84] Pūrvāparāntake sūtre | | Ajitabodhisatvasya samantajanaṃ kṛtaṃ <|> mahate khalu te Ajita autsukyāya cittaṃ namayati <|> (6v.1) yad idaṃ saṃghaparivayāyai[85] vakṣyati ca |

SL40.4

Maitreyas tu =[86] dhivāsī
prāptavyā divi bhuvi ceha yena pūjā <|>
sa śrīmān daśabalatām avāpya śīghraṃ
lokānāṃ bhavatu saśīva[87] nityapūjyāya[88] |

idaṃ karma maheśā(6v.2)khyasaṃvarttanīyaṃ | | | |

SL40.9

9. tatra katamat karma nīcakulasaṃvarttanīyaṃ | | ucyate |

stabdhatā <|> abhimānatā <|> amātṛpitṛjñatā[89] <|> aśrāmaṇyatā | abrāhmaṇyatā <|> akulajyeṣṭhāpacāyikā | mātāpi(6v.3)tror anatyutthānaṃ[90] <|> ācāryāṇāṃ ca śīlavatām apratyutthānaṃ <|> anyeṣāṃ ca gurusthānīyānāṃ ācāryopādhyāya[91]

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[82] MS[A]17r.2: *caityastūpakārāpaṇaṁ.*

[83] MS[A]17r.3: °*kuśalamūle samādāpanaṃ.*

[84] MS[A]17r.4: *Vārāṇasyāṃ.*

[85] <*parivayā*? (unknown). A scribal error for °*paribāpaṇāya?*

[86] Here is an open space for only one akṣara but it seems not to match the number of akṣaras to be supplied. Read (*tuṣitasurālayā*)*dbivāsī* as in MS[A]17r.5.

[87] For *śaśīva*.

[88] The form °*pūjyāya* does not fit to the metre; here two syllables are required as found in [A]: *pūjyaḥ*.

[89] For *amātā*°.

[90] A scribal error for *pratyutthānaṃ*.

[91] Read °*pādhyāyā(nāṃ apratyutthānaṃ)*; cf. [A]17v.4: *ārcāryopādhyāyānām apratyupaṣṭhānaṃ*.

<|> nīcakulīnānāṃ ca satvānāṃ paribhavaḥ |

idaṃ karma nīcakulasaṃvarttanīyaṃ || ||

SL40.15

10. (6v.4) tatra katamat karma uccakulasaṃvarttanīyaṃ || ucyate |

astabdhatā <|> anabhimānatā <|> mātāpitṛjñatā <|> śrāmaṇyatā <|> brāhmaṇyatā <|> kulajeṣṭhāpacāyitā[92] <|> mātāpitroḥ pratyutthānaṃ <|> ācāryāṇāṃ (6v.5) ca śīlavatāṃ pratyutthānatā <|> anyeṣāṃ ca gurusthānīyā<nā>m ācāryopādhyāyānāṃ pratyutthānaṃ <|> nīcakulīnānāṃ satvānām aparibhavaḥ |

SL40.20

a) yathā ca Bhagavatā sūtra uktaṃ <|>
"yaṃ bhikṣavaḥ kulaṃ śīlavānto (6v.6) brahmacāriṇaḥ kalyāṇadharmāṇaḥ pravarjitā upasaṃkrāmanti <|> yaṃ ca tasmiṃ kule anuśaṃsāḥ pratyāśaṃsitavyāḥ | katame paṃca <|>
iha hi bhikṣava upasaṃkrāmanteṣu śīlavatsu cittāni prasāda(6v.7)yaṃti | svargasaṃvarttanīyaṃ <|> bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā[93] pratipannaṃ bhavati |
punar aparaṃ bhikṣava upasaṃkrāmanteṣu śīlavatsu abhivādayanti | pratyuttiṣṭhanti | uccakulīnasaṃvartta(6v.8)nīyaṃ <|> taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā pratipannaṃ bhavati |
[94]punar aparaṃ bhikṣava upasaṃkrānteṣu śīlavatsu kārāṃ karoti cīvarapiṇḍapātadānāni ca dadāti <|> mahābhogasaṃvarttanīyaṃ <|> (6v.9) taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā pratipannaṃ bhavati |"[95]

idaṃ karma uccakulasaṃvarttanīyaṃ || ||

SL41.6

11. tatra katamat karma alpabhogasaṃvarttanīyaṃ || ucyate |

adattādānaṃ <|> adattādāna(6v.10)samādāpanaṃ | adattādānasya varṇṇavāditā[96]

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[92] For °*jyeṣṭha*°.

[93] In this quotation, [E] consistently reads "*pratipadā pratipannaṃ*" but it reads "*pratipadāṃ pratipannaṃ*" in another passages from the same text in §12.

[94] MS[A] does not have this passage as a whole.

[95] MS[A] has "*evaṃ sarvasūtraṃ yojyaṃ*" after this quotation (18v.1).

[96] MS[A]18v.2-3: *cauryavarṇṇavāditā*.

| adattādānanāttamanaskatā[97] | adattādānānumodanaṃ[98] | mātāpitror vṛttyupacchedaḥ | tathānyeṣāṃ vyādhitabālavṛddhakṛpaṇānāṃ vṛttyupacche{{da}}(7r.1)daḥ <|> parasya lābhenātuṣṭiḥ <|> parasya lābhāntarāyakriyā <|> durbhikṣābhinandanaṃ |

idaṃ karmālpabhogasaṃvarttanīyaṃ || ||

SL41.12

12. tatra katamat karma mahābhogasaṃvarttanīyaṃ || ucyate ||

adattā(7r.2)dānanivṛttiḥ <|> pareṣāñ cādattādānanivāraṇaṃ | pareṣām adattādānanivṛttānāṃ samanumodanaṃ | mātāpitror vṛttipradānaṃ | āryāṇāñ ca śīlavatāṃ vṛttipradānaṃ | tathānyeṣāṃ vyādhitabā(7r.3)lavṛddhakṛpaṇānāṃ vṛttipradānaṃ <|> parasya lābhena[99] tuṣṭiḥ | parasyālābhenātuṣṭiḥ <|> paralābhasamanumodanaṃ | subhikṣābhinandanaṃ[100] |

a) tad eva sūtraṃ yojyaṃ |
"punar aparaṃ bhikṣava upasaṃkrānteṣu (7r.4) śīlavatsu abhivādayanti <|> pratyuttiṣṭhanti | uccakulasaṃvarttanīyaṃ <|> taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadāṃ pratipannaṃ bhavati ||"[101]
"punar aparaṃ bhikṣava upasaṃkrānteṣu śīlavastu dānāni da(7r.5)danti <|> puṇyāni ca kurvanti | mahābhogasaṃvarttanīyaṃ <|> bhikṣavaḥ taṃ kulaṃ tasmiṃ samaye pratipradāṃ pratipannaṃ bhavati |"

idaṃ karma mahābhogasaṃvarttanīyaṃ || ||

SL41.22

13. tatra katamat karma duṣprajñāsaṃvartta(7r.6)nīyaṃ || <ucyate ||>

ihaikatye[102] na parāṃ[103] pṛccha{n}ti <|> paṇḍitāṃ[104] śramaṇabrāhmaṇāṃ 'ko dharmaḥ kiṃ vāte[105] kurvataḥ[106] śreyaskaram' iti | api duṣprajñaṃ sevati <|>

[97] MS[A] does not have this word.

[98] MS[B] restarts here: (11r.1) + + + + + + + + ..*pitroḥ*.

[99] MS[B]11r.3: *paralābhena* = [A]19r.2.

[100] Reas *(su)[bh](i)kṣā*°.

[101] Here, MS[E] has a misplaced passage which is already quoted in § 10 (= fourth paragragh of the *AN*.) though MS[B] does not have corresponding folios.

[102] MS[B] and [A]: *ihaikatyo*.

[103] = MS[A]; [B] does not have this word here.

[104] For *paṇḍitān*.

[105] This form does not make sense.

[106] MS[B] has "*parāṃ*" here.

paṇḍitāṃ parivarjayati | asaddharmaṃ dīpayati | saddharmaṃ vi(7r.7)garhayati[107] <|> dharmabhāṇakānāṃ vaiśāradyopacchedaṃ karoti | saddharmabhāṇakānām a{{na}}bhiniveśena sādhukaraṃ[108] dadāti | asaddharmabhāṇakānāṃ sādhukāraṃ[109] dadāti | mithyādṛṣṭiṃ varṇṇayati <|> samyagdṛ(7r.8)ṣṭiṃ vigarhayati | tathā pustakalekhakavācakānāṃ[110] vṛttyupacchedaṃ karoti |

§L42.4 a) sūtre coktaṃ |
"unmattakasaṃvarttanīyaṃ ca karmopārjaya{n}ti | saṃmūḍhakaś ca kālaṃ karoti <|> duṣprajño[111] bhavati | |"

§L42.5 yatho(7r.9)ktaṃ Nandikasūtre |
"paṃcatriṃśad[112] ādīnavāḥ surāmaireyamadyapāne[113] yojayitavyāḥ | Buddhe cāgauravo bhavati <|> dharme saṃghe ca[114] |"

§L42.8 etat*[115] Śākyasūtre yojayitavyaṃ |
"yadā ca Bhagavāṃ Kapilavastum āgato (7r.10) madyapānadoṣāṃ na kaścid Bhagavataḥ uktaṃ saṃkrāntaś caturbhiḥ sthāvirair Bhagavatā preṣitai rātrau gatvā vinītas tatrāgatāś[116] ca <|>
śākyāḥ pṛcchanti <|>
"Bhagavaṃs tasya kā gatir" iti |
"ime (')pi gāthā[117] bhāṣi(7v.1)tasyārtham ājānīyur" <|>"
iti sūtraṃ yojayitavyaṃ |

§L43.1 yathā Cūḍā Panthako nāma bhikṣus tasya Rāja =*(space for 7 akṣaras)*=[118] Bhagavato[119] gāthoddiṣṭikā <|> sā ca varṣātyayena[120] na śaktitā gṛhītuṃ[121] | bhikṣavo vi(7v.2)smaya[122] prāptāḥ pṛcchanti |

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[107] Both MS[B] and [E] throughoutly reads "*vigarhayati*" while [A] reads "*vigarhati.*"

[108] = MS[A]; MS[B]11v.1: *sādhukāre.*

[109] = MS[B] and [A].

[110] = MS[B]11v.2; [A]19v.3: °*pāṭhakānā(ṃ).*

[111] Both MS[B] and [A] have *ca* here.

[112] = MS[B]; [A]19v.4: *catvāriṃśad.*

[113] = MS[B]; [A]19v.4-5: *madyapramādaṣṭhāne* (< *-sthāne*).

[114] = MS[B]; [A]19v.5: *cāgauravo.*

[115] MS[B]11v.4: .. *ta*; [A]19v.5: *atra.*

[116] In MS[B] my previous note on this reading should be changed to "Read *(tatrāga)tāś*," see *KV[K]*: 67, fn. 7. MS[A] reads: *kālagataś.*

[117] = MS[B]; [A]20r.2: *śākyā.*

[118] = MS[B]: *Rāja*(11v.6) + + + + + + ... Read *Rāja(gṛhe prativasato).*

[119] = MS[B]. W. r. for *Bhagavatā.*

[120] MS[B]11v.6: *varṣāty(ay)ena*; [A]20r.3: *varṣār(ā)treṇa.*

[121] = MS[B]. For *grahītuṃ.*

[122] For *vismayaṃ.*

"Bhagavaṃ kasyaiṣa karmaṇo vipākena duṣprajñaḥ | |"

Bhagavān āha |

SL43.5 "Kāśyape samyaksambuddhe parinirvṛte eṣa āraṇyako bhikṣuḥ tripiṭaḥ[123] tatkālam āsīt*[124] <|> bhikṣū(7v.3)ṇāṃ ca buddhe pūjām eva kurvatāṃ buddhavacanam antarhitaṃ <|> te bhikṣavas tasya samīpaṃ gatāḥ 'asmākaṃ buddhavacanāmṛtaṃ vigata[125] | asmākam apy upadeśaṃ kuruṣva |' ity anena mātsaryadoṣā[126] upadeśo na kṛ(7v.4)taḥ | evaṃ tacchāśanam antarhitaṃ | tasyaiṣa karmaṇo vipākena duṣprajñaḥ | |"

idaṃ karma duṣprajñasaṃvarttanīyaṃ | | | |

SL43.12 14. tatra katamat karma mahāprajñāsaṃvarttanīyaṃ[127] | ucyate |

ihaikatyaḥ pari(7v.5)pṛcchanajātīyo bhavati <|> paṇḍitāñ cchramaṇabrāhmaṇānāṃ[128] sevati <|> duṣprajñāṃ[129] parivarjayati <|> saddharmaṃ dīpayati | asaddharmaṃ vigarhayati | dharmabhāṇakānāṃ vaiśāradyaṃ varṇṇayati <|> sahitabhāṣi(7v.6)ṇāṃ sādhukāraṃ dadāti | ahitabhāṣiṇaṃ pariharati <|> samyagdṛṣṭiṃ varṇṇayati <|> mithyādṛṣṭiṃ vigarhayati <|> masipustakalekhanīpradānāni dadāti | na ca madyaṃ pibati |

SL44.6 yathoktaṃ ca {|} Nandi(7v.7)kasūtre <|>
pañcatriṃśan[130] madyapānadoṣā akuśalapathe[131] yojayitavyāḥ |

idaṃ karma mahāprajñāsaṃvarttanīyaṃ | | | |

SL44.9 15. tatra katamat karma narakopapattisaṃvarttanīyaṃ | | ucyate |

tīvraṃ praduṣṭa(7v.8)cittasya kāyavāgmanoduścaritaṃ <|> ucchedadṛṣṭiḥ <|> śāśvatadṛṣṭi(ḥ) <|> nāstikadṛṣṭiḥ | akriyādṛṣṭiḥ | asatkriyāvādaḥ[132] | matsarikavādaḥ[133] | akṛtajñatā <|> ānantaryaṃ | āryāṇāṃ śīlavatā(7v.9)m

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[123] Read *tripiṭa(ka)ḥ.*

[124] = MS[B]; [A]20r.5: *abbūt.*

[125] For *vigata(ṃ).*

[126] For °*doṣād.*

[127] For *mahāprajña-.*

[128] W. r. for °*brāhmaṇān?*

[129] For *duṣprajñān.*

[130] = MS[B]; [A]21r.1: *catvāriṃśad ādīnavā(ḥ).*

[131] = MS[B]; [A]21r.1: °*pakṣena* (= T.: *phyogs*).

[132] MS[A] does not have this word.

[133] MS[B]12r.6-v.1: *matsari[v]ādaḥ.*

abhūtābhyākhyānadānaṃ I I

idaṃ karma narakopapattisaṃvarttanīyaṃ I I I I

SL44.16

16. tatra katamat karma tiryagyonyupapattisaṃvarttanīyaṃ I ucyate I I

madhyamaṃ kāyavāṅmanoduścaritaṃ <I> vicitrarāgasamu(7v.10)cchitaṃ[134] karma <I> vicitradveṣasamutthitaṃ karma <I> vicitramohasamucchitaṃ karma <I> mātāpitroḥ pravrajitānāṃ cākalpikapradānaṃ I tiryagyonigatānāṃ satvānāṃ avahasanaṃ I
tathā praṇidhānakarma [yathā] (8r.1) govratikakukkuravratikaprabhṛtīnāṃ praṇidhānam 'atropapadyeyam' iti I

SL44.21

a) yathā ca bodhisatvasya Siṃhajātake avadānaṃ vaktavyaṃ I

SL44.22

yathā ca Varṣākārasya brāhmaṇasya markaṭopapattiḥ I
tadyathā Varṣākā(8r.2)reṇa brāhmaṇena sthaviraMahākāśyapo bhikṣuḥ Rājagṛhasyoparimeṇa Gṛddhrakūṭāt parvatād Girmakaparvataṃ[135] vaihāyasāṃ gacchan dṛṣṭaḥ <I> dṛṣṭvā tena praduṣṭacittena DevadattĀjātaśatrusaṃsargād vāgdu(8r.3)ścaritas kṛtaṃ <I>

"eṣa śramaṇo vihāyasāt parvatāt parvataṃ gacchan* <<I>> tadyathā markaṭo vṛkṣam eva gacchan praveśati I "

SL45.5

ayaṃ bhikṣubhiḥ[136] kathitaṃ 'Varṣākāreṇa brāhmaṇena krodhajātena vāgduścaritaṃ kṛ(8r.4)taṃ' <I>

"tasya ko vipākaḥ I I"

Bhagavān āha I

"asya vāgduścaritasya vipākaḥ I Varṣākāro brāhmaṇaḥ paṃca janmāśatāni[137] markaṭo bhaviṣyatī"ti I[138]

SL45.10

sa saṃvigna{ḥ}cittaṃ prasāditavān* tena Bhagavāṃ pari(8r.5)nirvāṇakāle pṛṣṭaḥ I

"tasya karmaṇo vipākaḥ kadā parikṣaya" iti I I

Bhagavān āha I I

"tāny eva paṃca janmāntaraśatāni ca sa[139] Rājagṛhe utpaśyati[140] I yayā jambvā

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[134] For °*samuttbitaṃ* [*ttb*- > *ccb*-].

[135] = MS[B]; [A] 21v.4: *Ṛṣigiripārśvaṃ parvvataṃ*.

[136] MS[B]12v.5-6: *gaccba*(v.6) + + + + + [*b*]; [A]22r.1: *Bbagavataḥ*.

[137] MS[B]12v.6-13r.1:*janmā*(r.1) + + + + + + + .. *bbaviṣyatīti*; [A]22r.2: *janmāntaraśatāni*.

[138] Compared to MS[A], the following long sentence is missing both in MS[B] and [E]: *tatas tena Varṣākāreṇa śrutaṃ Bbagavatā nirdiṣṭam — tvaṃ kila pañca janmāntaraśatāni markaṭo bbaviṣyasīti* (this is a reconstruction based on MS[A]).

[139] MS[B]13r.2: + + ; [A]22r.5: *kin tu*.

Jambūdvīpe jñapyati[141] | (8r.6) tatroṣṭrikāmātrāṇi phalāni <|> yathā kṣaudramadhv anetrakaṃ[142] {|} evamāsvādāni tatropapattir bhaviṣyatīti[143] | tato vyutthitasya sugatir bhaviṣyati | yathā cittapradūṣaṇena siṃheṣūpapannaḥ |"

(8r.7) tadarthaṃ ca Bhagavatā gāthā bhāṣitā |

SL46.4

dīrghā jāgarato rātriṃ dīrghāṃ śrāntasya yojanaṃ |
dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ ||

idaṃ karma tiryagyonyupapattisaṃvarttanīyaṃ || ||

SL46.7

17. (8r.8) tatra katamat karma pretalokopapattisamvarttanīyaṃ || ucyate ||[144]
tatra katamat karma yamalokopapattisamvarttanīyaṃ || ucyate |

kruddhasya pratihatacittasya kāyavāṅmanoduścaritaṃ | lobho (8r.9) viṣamalobho mithyājīvaḥ jighānsitapipāsātasya kruddhasya kālakriyā <|> vastuṣv abhiṣaktacittasya kruddhasya kālakriyā <|>

SL46.11

a) yathā coktaṃ Bhagavatā Śatavarge Āgame Karmavibhaṅgasūtre <|>
"(8r.10) tasya khalu punar Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupasthitaṃ bhavati | maraṇakāle vā mithyādṛṣṭiḥ |"

idaṃ karma yamalokopapattisaṃvarttanīyaṃ || ||

SL47.4

18. tatra katamat karma asu(8v.1)ralokopapattisaṃvarttanīyaṃ | ucyate |

sarvamṛdukāyavāṅmanoduścaritaṃ | mānaḥ | apamānaḥ | adhimānaḥ | asmiṃmāna(ḥ) | mithyāmānaḥ <|> sukṛta{duṣkṛta}kuśalamūlaṃ[145] asuralokopapattipa(8v.2)riṇāmitaṃ <|> samotkṛṣṭaṃ[146] rāgasamutthitaṃ[147] dauḥśīlyaṃ prajñāmukhena |

idaṃ karma asuralokopapattisamvarttanīyaṃ || ||

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[140] = MS[B]. Read *utpatsyase*.

[141] For *jñāyate*. MS[B]13r.2: *jñāyati*.

[142] = MS[B]; [A] does not have this word, see also *KV[K]*: 75, fn. 5.

[143] = MS[B]. Omit *iti*.

[144] As in MS[B], [E] also has two headings in this section, see also *KV[K]*: 75, fn. 10.

[145] = MS[B]. The word *duṣkṛta* should be omitted on the basis of MS[A] and Ch-5 (T 81, 1, 893a27-8): 「十者。廻諸善根。向修羅趣。」

[146] = MS[B]; [A]23r.4: *sarvotkṛṣṭaṃ*.

SL47.9

19. tatra katamat karma manuṣyalokopapattisaṃvarttanīyaṃ | | ucyate |

a(8v.3)bhāvita[148] mandabhāvitāś ca daśa kuśalāḥ karmapathāḥ <|>
[149]trividhaṃ kāyakarma caturvidhaṃ vākkarma trividhaṃ manaskarma | | | |

idaṃ karma manuṣyopapattisaṃvarttanīyaṃ | | | |

SL47.13

20. tatra katamat karma kāmāvaca(8v.4)radevopapattisaṃvarttanīyaṃ | ucyate |

susamāptā daśa kuśalāḥ karmapathāḥ | |

idaṃ karma kāmāvacaradevopapattisaṃvarttanīyaṃ | | | |

SL47.16

21. tatra katamaṃ karma rūpāvacaradevopapattisaṃvarttanīyaṃ | | (8v.5) ucyate |

susamāptāḥ susamāhitāḥ tato viśiṣṭatarāḥ paripūrṇṇā daśa kuśalāḥ karmapathāḥ | |

idaṃ karma rūpāvacaradevopapattisaṃvarttanīyaṃ | | | |

SL47.20

22. tatra katamat karma ārūpyāvacara(8v.6)devopapattisamvarttanīyaṃ | | ucyate |

catvāry[150] ārūpyāsamāpattayaḥ[151] | ākāśānaṃtyāyatanaṃ <|> vijñānānaṃtyāyatanaṃ[152] <|> naivasaṃjñānāsaṃjñāyatanaṃ | ākiñcanyāyatanaṃ | | etāḥ samāpattayo bhā(8v.7)vitā bahulīkṛtāś ca bhavanti | |

idaṃ karmārūpyāvacaradevopapattisaṃvarttanīyaṃ | | | |

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[147] = MS[B]; [A]23r.4: *rāgam anusamutthitaṃ.*

[148] = MS[B]. A scribal error for *subhāvitā* [confusion of two akṣaras: *a* and *su*]. [A]23r.5: *śubhāvitā* (*ś*- < *s*-).

[149] Both MS[B]8v.3 and [A]23r.5-v.1 have "*katame daśaḥ.*"

[150] = MS[B]. For *catasraḥ* (f. nom. pl.) as in [A]23v.5.

[151] = MS[B]. For *ārūpya°*.

[152] In this enumeration, the name of third stage, i.e., *ākiñcanyāyatana*, is listed after that of fourth stage. It is interesting to note that the word *ākiñcanyāyatana* is absent both in [B] and

§L47.25

23. tatra katamat karma kṛtaṃ nopacitaṃ | ucyate |

yat kṛtvā sa taṃ ārttīyati jehrīyati vibhavati[153] vi(8v.8)jugupsate deśayaty ācaṣṭe vyantīkaroti[154] | āyatyāṃ samvaram āpadyate <|> na punaḥ karoti | |

idaṃ karma kṛtaṃ nopacitaṃ | | | |

§L48.3

24. tatra katamat karma upacitaṃ na kṛtaṃ | | ucyate |

yat karma kāyena (8v.9) {na} pūrayitavyaṃ[155] | tatra praduṣṭacitto vacāṃ bhāṣati | 'idaṃ te kariṣyāmī'ti |

idaṃ karma upacitaṃ na kṛtaṃ | | | |

§L48.6

25. tatra katamat karma kṛtaṃ copacitaṃ[156] ca | | ucyate |

yat karma sāṃcetanikaṃ |

§L48.8
§L48.9

a) yatho(8v.10)ktaṃ Bhagavatā |
manaḥpūrvaṃgamā dharmā manaḥśreṣṭhā manojavāḥ |
manasā ca praduṣṭena bhāṣate ca[157] karoti vā | |
tatas taṃ duḥkham anveti cakraṃ vā vahate śire[158] | |

manaḥpūrvaṃgamā dharmā manaḥśreṣṭhā (9r.1) manojavāḥ |
manasā cet[159] prasannena bhāṣate vā karoti vā |
tatas taṃ sukham anveti cchāyā vā anuyāyinī[160] | |

idaṃ karma kṛtaṃ copacitaṃ[161] ca | | | |

§L48.16

26. tatra katamat karma naiva kṛtaṃ naivopacitaṃ[162] | | ucyate | |

[A].

[153] = MS[B]; [A] does not have this word.

[154] = MS[B]; [A]24r.3: *vyaktīkaroti*.

[155] MS[B]14r.3: [*paripūrayi*]*tavyaṃ* = [A].

[156] = MS[B]; [A]24r.5: *upacitaṃ*.

[157] MS[B] does not have *ca*; [A]24v.1: *vā*.

[158] MS[B]14r.5: *vahatamire*; [A]24v.2: *vahato padaṃ*. See *KV[K]*: NOTE 21, fn. 10 (p. 248),

[159] = MS[B]; [A]24v.2: *hi*.

[160] = MS[B] and [A]. W. r. for *anupāyinī* or *anugāminī* (see [B]18v.4, though [E] is not available)?

[161] = MS[B]; [A]24v.3: *upacitaṃ*.

ya(9r.2)t karma sāṃcetanikaṃ na kṛtaṃ na kāritaṃ vā[163] | |

idaṃ karma naiva kṛtaṃ naivopacitaṃ[164] | | | |

SL48.19

27. tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cya(9r.3)va{n}ti | ucyate |

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ <|> sa taṃ[165] kṛtvā nārttīyati | na jehrīyati[166] <|> na jugupsate[167] <|> na deśayati <|> nācaṣṭe <|> na vāntīkaroti[168] <|> nāyatyāṃ samvaram āpadyate <|> bhūya(9r.4)syā mātrayā hraṣyati <|> prītim utpādayati | yathā Devadattakālikaprabhṛtayaḥ[169] | |

idaṃ karma yena samanvāgataḥ pudgalaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cyava{n}ti | | | |

SL49.7

28. (9r.5) tatra katamaṃ karma yena samanvāgataḥ pudgalo narakeṣūpapanno 'rddhanairayikam āyuḥ kṣapayitvā cyava{n}ti | | ucyate | |

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ | sa taṃ kṛtvā nārttīya(9r.6)ti <|> na jehrīyati | na vibharati [170]<|> na jugupsate[171] <|> na deśayati <|> nācaṣṭe <|> na vāntīkaroti <|> nāyatyāṃ samvaram āpadyate | na bhūyasyā mātrayā hṛṣya{n}ti <|> na prītim utpādayati | |

idaṃ karma yena samanvā(9r.7)gataḥ pudgalo narakeṣūpapanno 'rddhanairayikam āyuḥ kṣapayitvā cyava{n}ti | | | |

SL49.14

29. tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyavati | | <ucyate | |>

ihaikatyena nārakī(9r.8)yaṃ karma kṛtam bhavaty upacitaṃ | sa taṃ kṛtvā

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[162] = MS[B]; [A]24v.4: *nopaci(taṃ)*.

[163] = MS[B]; [A]24v.4: *yat karma saṃcetanīyaṃ svapnāntar(e) kṛtaṃ kāritaṃ vā*.

[164] = MS[B]; [A]24v.4: *nopacitaṃ*.

[165] = MS[B]; [A]25r.1: *tat karmma*.

[166] = MS[B]; [A]25r.1: *vibhriyati*.

[167] MS[B]14v.1: *ju<<+>>ps(a)te*; [A]25r.1: *vijugupsyati*.

[168] MS[E] reads "*vāntīkaroti*" while [B] reads "*vyantīkaroti*" ([A] reads "*vyaktīkaroti*" instead). For *vyantīkaroti*?; cf. [E]8v.8.

[169] = MS[B]. Read *Devadatta<Ko>kālikā°* as in [A]25r.2.

[170] = MS[B]; [A] does not have this word.

ārttīyati <|> jehrīyati <|> vibharati[172] <|> jugupsate[173] <|> deśayati <|> vāntīkaroti <|> āyatyāṃ samvaram āpadyate <|> na punaḥ kurute <|> sa cen narakeṣūpapadyate <|> upapanna(9r.9)mātra eva cyavati |

SL49.20

a) yathā rājā Ajātaśatrus tena Devadattasahāyena ānantaryakarma kṛtaṃ <|> pitṛvadha[174] <|> saṃghabhedo Dhanapālamokṣaṇaṃ <|> śilāyantramokṣaṇaṃ Devadattasyādeśena <|> tasmād avīci(9r.10)narakagamanaṃ śrutvā tena saṃvignena Bhagavati cittaṃ prasāditaṃ |

SL49.23

Amoghaphalasūtre[175] atyayadeśanaṃ kṛtaṃ | pratisaṃdadhāti kuśalamūlāni <|> tena maraṇakāle cittaṃ prasāditaṃ | "asthibhi(9v.1)r api Bhagavantaṃ śaraṇaṃ gacchāmi" <|> sa upapannamātra eva cyavati ||

idaṃ karma yena samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyavati || ||

SL50.3

30. tatra katamat karma niyatopapattisamvarttanīyaṃ | (9v.2) ucyate |

yat kṛtvā upapattau[176] pariṇā<<ma>>yati | "amutropapadyayam" iti <|> sa tatropapadyate |

SL50.6

yathā Bhagavato jātake[177] Syāmākajātakaprabhṛtiṣu[178] praṇidhānavaśād upapattir varṇṇyate ||

idaṃ karma (9v.3) niyatopapattisamvarttanīyaṃ || ||

SL50.8

31. tatra katamat karma aniyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā na kvacid upapattau pariṇāmayati | "amutropapadyeyam" iti | yathā satvāḥ karmava(9v.4)śād upapadyante |

idaṃ karma aniyatopapattisaṃvarttanīyaṃ || ||

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[171] MS[B]14v.4: *vijugupsate*; [A]25r.5: *vijugupsyati.*

[172] = MS[B]; [A] does not have this word.

[173] MS[B]14v.6-15r.1: *viju*(r.1) + + +; [A]25v.4: *vijugupsyati.*

[174] For *pitṛvadaḥ*.

[175] Title unknown. MS[B]15r.3: + .. [ṇ]*yaphalasūtre*; [A]26r.2: *Śrāmaṇyaphalasūtre.*

[176] = MS[B]; [A]26r.5: *kvacid upapattau.*

[177] = MS[B]; [A]26r.5: *'ti{taṃ}teṣu.*

SL50.12 32. tatra katamat karma deśāntaravipakṣaṃ[179] | | ucyate |

yat karma tasminn eva janmāntare deśāntaragatasya vipacyate | śubhā[180] vā <|> (9v.5) tat karma deśāntaravipakṣaṃ[181] <|>

SL50.14 a) yathā Bhagavān kathayati[182] |

bhūtapūrvaṃ bhikṣavo Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati[183] <|>

SL51 yathānyatarasmiṃ{|} asti Jambūdvīpe Mahākośalī[184] nāma nagaraṃ tatra[185] (9v.6) Maitrāyajño nāma sārthavāhaputro babhūva | | sa pañcaśatasahāyaparivṛta udyānaṃ gataḥ | taiś ca sahāyair uktaḥ |

"asmin nagare vanijās[186] tava pitaraṃ pūrvaṃgamaṃ kṛtvā mahāsamudram[187] avatīrya Suva(9v.7)rṇṇabhūmiprabhṛtīni[188] deśāntarāṇi gatvā dvīpāntarāṇi paśyanti <|> dravyopārjanaṃ ca kurvanti <|> vayam api tvāṃ pūrvāṃgamaṃ kṛtvā samudram avatīrya dravyopārjanaṃ kariṣyāmo dvīpāni[189] ca drakṣyāmas" <|>

ta(9v.8)tas ten"aivam" iti pratiśrutaṃ <|>

sa rātrau gatvā mātaraṃ pṛcchati[190] |

"amba Suvarṇṇabhūmiṃ gamiṣyāmaḥ |"

tasya mātā āha |

"aparimitaṃ[191] putra dravyaṃ gṛhe tiṣṭhati | na gantavyam" iti <|>

sa mātur vacanena ni{r}vṛ(9v.9)ttaḥ |

SL51.10 sa bhūya udyānaṃ gataḥ | sahāyair uktaḥ <|>

"samudre tīram upayāmas[192]"

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178 For *Śyāmakā*°.

179 = MS[B] and [A]. For °*vipākaṃ*.

180 = MS[B]; [A]26v.4: *śubham aśubha(ṃ) vā*. For *śubhaṃ* and add *aśubhaṃ*.

181 = MS[B] and [A]. For °*vipākaṃ*.

182 = MS[B]; [A] does not have this word.

183 = MS[B]; [A] has additionally "*yathā rājño Māṃdhātuḥ*" (26v.5).

184 In MS[A] Maitāyajña states in his dialogue with a person in hell that he came from Tāmalipta [32r.1] (in MS[B], this portion is not available due to a loss of two folios; [E] does not exist).

185 Instead of this long phrase which is same as in [B], [A] simply says: *nagare* (26v.5).

186 For *vaṇijas*.

187 = MS[B]; [A] does not have *mahā*-.

188 = MS[B]; [A]27r.1: *samudrabhūmi*°.

189 = MS[B]; [A]27r.3: *dvīpāṃtarāṇi*.

190 MS[B]15v.5: + .. *ti*; [A]27r.3: *āpṛcchati*.

191 Both [B]15v.5 and [A]27r.4 read "*aparimāṇaṃ*."

192 MS[B]15v.6: + + + + + *p(a)yāmas*; [A]27r.5: (*tam arthaṃ vijñā*)*p(a)yāmas*. My previous note

tena "tathāstv" iti pratiśrutaṃ I

sa bhūyo mātaraṃ gatvā pṛcchati I

bhūyaś ca mātrā āpādapatanā nipatitaḥ I evaṃ tṛtīyam api <I>

sa (9v.10) bhūya udyānaṃ gataḥ <I> sahāyair uktaḥ[193] <I>

"tat kathaṃ <<tvayā>> na gantavyam" iti I[194]

tena gatvā mātā pṛṣṭyate I

"deśāntaraṃ gamiṣyāmīti" I

tayā sarvaṃ svajanaṃ gṛhya āpādapatanāc caturtham api ni{r}varttitaḥ I

SL52

sa kā(10r.1)lāntareṇa bhūya udyānaṃ gataḥ <I> sahāyair uktaḥ I

"tat kim[195] vayam api na gacchāmaḥ I āpṛcchāmo[196] vayaṃ <I> trayodaśyāṃ gamiṣyāma" iti I

tena mātur aviditam eva bahirbhāṇḍaṃ nirgamitaṃ I tasya gamanakāle pra(10r.2)sthitasya mātā dvāre pādapatanaṃ kṛtvā sthitvā "putra na gantavyam" iti I

SL52.5

sa kruddho mātuḥ pādaṃ mastake datvā pratikrāntaḥ samudrakūlañ ca gataḥ I

tena sakhāyā[197] uktāḥ I

"samudram avataratāṃ na jñāyate <I> jī(10r.3)vitaṃ maraṇaṃ ca I hanta[198] vayaṃ sarve evāṣṭāṅgasamanvāga<ta>ṃ poṣadhaṃ[199] gṛhṇīmas <I>"

tais "tathāstv" iti pratiśrutaṃ I poṣadhaṃ ca gṛhītas <I>

SL52.9

te samudram avatīrṇṇāḥ <I> samudramadhyagatānāṃ ca teṣāṃ viṣamavātāhataḥ <I> poto (10r.4) vinaṣṭaḥ I te<na> sarve kālagatāḥ I

Maitrāyajñaś[200] carmapuṭamukhāvabaddhaṃ tāmraghaṭakaṃ halekaṃ ca I samudrakūle uttīrṇṇaḥ <I>

sa paryaṭamānaḥ sauvarṇṇaprākāraṃ[201] paśyati I ārāmasampannaṃ vanasampannaṃ puṣpa(10r.5)sampannaṃ puṣkiriṇīsampannaṃ[202]

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on this reading of MS[B] should be changed to: Read "*(samudre tīram u)p(a)yāmas*" on the basis of [E] (*KV[K]*: 91, fn.3).

[193] In MS[B], the following two folios are missing.

[194] MS[A]: "*atha gantavyam*" *iti* I

[195] MS[A]27v.3: *tava doṣād.*

[196] MS[A]27v.3: *pṛcchāmo.*

[197] For *sahāyā*.

[198] ? It does not make sense.

[199] MS[A]28r.1 apparently reads *upoṣadhaṃ* here but it also reads *po<ṣa>dhaṃ* in the same line.

[200] In MS[A] the name of Maitrāyajña was inconsistently written, probably due to both a scribal error and a wrong reading; on the other hand, in MS[B], it is always written as *Maitrāyajña* (once *Maitrājña* 20r.5 [probably a scribal error]); cf. *KV[K]*: 341, s.v. Maitrāyajña. It is worth noting that although he is called Maitrāyajña in [E], the name Maitrakanyaka appears once (10v.5).

dhūpitadhūpanaṃ muktapuṣpāvakīrṇṇaṃ avasaktapaṭṭadāmakalāpaṃ | tataś catasro 'psaraso nirgatāḥ <|> sa tābhir gṛhya nagaraṃ praveśitaḥ <|> sa tābhiḥ sārddhaṃ bahūni varṣā(10r.6)ṇi krīḍanti[203] <|> bahūni varṣaśatāni bahūni varṣasahaśrāṇi krīḍanti |

sa tābhir ukta<ḥ |>

SL52.17

"āryaputra tavāyaṃ pṛthivīpradeśo 'pūrvaḥ | asmād vihārāt tena nirgantavyaṃ | yadi nirgacchasi sarvathā te utta(10r.7)rā mukhena nirgantavyam" iti || "dakṣiṇena gantavyam" iti[204] ||

sa ca tasmāt kālāntareṇa nirgataḥ <|> sa bhūyo gacchan nagaraṃ paśyati <|> rūpyamayena prākāreṇārāmasaṃpannaṃ <|> pūrvavat <|> tasmād aṣṭāv apsarā nirgatāḥ | (10r.8) tābhir apy asau gṛhya nagaraṃ praveśitaḥ | tābhir api sārddhaṃ bahūni varṣāṇi bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍati |[205] pūrvavat <|>

SL52.25

tato 'pi kālāntareṇa nirgataḥ <|> sa bhūyaḥ paryaṭamāno nagaraṃ pa(10r.9)śyati <|> vaiḍūryamayena prākāreṇārāmasampannaṃ | pūrvavat <|> tasmād api ṣoḍaśāpsaraso nirgatāḥ | sa tābhir api sārddhaṃ bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍitavān* | pūrvavat[206] <|>

SL53

tato (')pi kālā(10r.10)ntareṇa nirgataḥ <|> sa bhūyaḥ paryaṭamānaḥ sphaṭimayena prākāreṇa nagaraṃ paśyati | tathaivārāmasampannaṃ puṣpasaṃpannaṃ dhūpitadhūpanaṃ <|> muktapuṣpāvakīrṇṇam avaśaktapaṭṭadāmakalāpaṃ | tasmā(10v.1)d api dvātriṃśad apsaraso nirgatāḥ <|> tābhir api sārddhaṃ bahūni varṣāṇi bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍati ramate |

SL53.5

tābhir apy uktaḥ |

"āryaputra tavāyaṃ pṛthivīpradeśo 'pūrvaḥ | a(10v.2)smād vihārāt tena <na> nirgantavyam" iti | "atha nirgacchasi uttarāmukhena <na> nirgantavyam" iti ||

sa tāsāṃ pratyākhyāya tato nirgato dakṣiṇābhimukhe[207] gacchan kaṇṭakāṭavī[208] prapannaḥ | athāyasena[209] prākā(10v.3)reṇa nagaraṃ paśyati | tatra praviṣṭaḥ | praviṣṭamātrasya ca nagaradvāraṃ pithitaṃ[210] | ūrdhvaṃ =*(space for 5 akṣaras)*=

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[201] After this, MS[A] has *nagaraṃ*.

[202] For *puṣkariṇī°*.

[203] MS[A]28r.5: *krīḍitavān*.

[204] MS[A] does not have this sentence.

[205] MS[A] has "*bahūni varṣaśatasahasrāṇi*" (28v.4).

[206] After this, MS[A] has apsaras' caution "you are not familiar with this place ..." (29r.2-3).

[207] He went out from the southern gate not from the northern (!) Does it mean that he simply followed the word of four apsaras (*dakṣiṇena gantavyam* [10r.7])? MS[A]29v.2: *ut(t)arābhimukhena*.

[208] For *kaṇṭakāṭavīṃ*.

rā[211] varddhate <|> bhairavaṃ ca śabdaṃ śṛṇoti | tatrasthaś cintayati <|> 'kim etad' iti | sa tatra gataḥ | atha paśya(10v.4)ti | puruṣasyāsidhārā cakraṃ śiraś chinatti |

sa bhītaḥ pṛcchati |

" =*(space for 4 akṣaras)*=[212] puruṣaḥ |"

nairayikaḥ puruṣa āha ||

"eṣa pratyekanarakaḥ |"

Maitrāyajña āha ||

"kiṃ tvayā pāpakaṃ karma kṛtam" iti ||

SL53.15 sa (10v.5) kathayati |

"yan mayā mātur apakāraḥ kṛtaḥ[213] <|> [214]tasya karmaṇo vipākena mamāsidhāraṃ cakraṃ śiraś chinatti" |

yāvan Maitrakanyakena[215] sārthavāhena kṛtaṃ tathaiva sarvaṃ kṛtaṃ ||

SL54.15 Maitrāyajñaś cinta(10v.6)yati <|> 'mayāpy etad eva sarvaṃ kṛtaṃ | upasthito mamāpi karmavipāka' iti |

[216]nairayikaḥ puruṣa āha |

"asti mayāpy adya antarīkṣe ghoṣaḥ śrutaḥ <|> 'kṣīṇas tava karmavipākaḥ | Maitrāyajño nā(10v.7)ma sārthavāhaputro 'dyāgamiṣyaty <|> etad eva karma kṛtve'ti ||"

SL54.21 [217]Maitrāyajña āha |

"kiṃ bhojanaṃ |"

sa āha |

"ata eva mastakāc chidyamānān māṃsaśroṇitaṃ śravati |"

evam uktvā sa puraṣaḥ kāla(10v.8)gataḥ <|>

Maitrāyajño bhītas trastaḥ[218] saṃvignaḥ <|> sarveṇa bhāvena mātāpitror namaskāraṃ[219] kṛtvā āha |

SL54.25 ūrdhvaṃ bhavāgrād api tathā adhā 'vīci[220]
tiryakpradhāna gaṇitān api lokadhātūn* |

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[209] MS[A]29v.3: *atha kṛṣṇāyasena.*

[210] For *pibitaṃ* [*b* > *tb*]. Or *pibita*{*ḥ* |}*m ūrdhvaṃ*?

[211] Read (*paśyati* | *prākā*)*ro.*

[212] Read *kim etad bhoḥ.*

[213] MS[E] has very short explanation while [A] repeats a description that a person of hell narrated his visit to the palaces in turn (= corresponding to [A]30r.1-31v.5).

[214] MS[E] corresponds to [A]31v.5 = SL54.14.

[215] This is a sole appearance of this name in any of extant Sanskrit manuscripts of the *KV*.

[216] Before this, one pair of question and reply is omitted, namely "from where do you come? I came from ..." (*kutas tvaṃ* ... [A]32r.1).

[217] In MS[E], the following sentences concerning the life-span in hell are missing: "*ki*(*m tv*) *āyuḥ pramāṇaṃ* |" *sa prāha* | "*ṣaṣṭivarṣa*(32r.4)*sahasrāṇi* |" *Maitrāyajña āha* | ([A]32r.3-4).

asmiṃ surāsu(10v.9)ranaroragabhūtakāye
satvāni yāny upagatāni sukhī bhavantu |

SL55

iti[221] cintayitvā sarveṇa bhāvena mātāpitror namaskāraṃ kṛtvā praṇidhāṃ ca kṛtavān* <|>

"yatra yatropapadyāmi mātāpitroḥ śuśru(10v.10)ṣāṃ kuryām[222]" iti |
"ye ca kecana satvā iha pratyekanarake pratibhokṣukāmās[223] teṣām arthe[224] 'ham ata sthitaḥ | ye ca kecana loke muktāmuktāś ca teṣāṃ namaste ca māṃ pālayantv <|>"

idam uktvā tasmin nai(*rayikapuruṣas kāle sthitaḥ | punaś ca praṇidhānaṃ kṛtvā punar apy āha |*)[225]

Here ends Manuscript [E] (No. 4-951).

Convention:

( )	restored akṣara(s)
[ ]	damaged akṣara(s)
< >	omitted (part of) akṣara(s)
{ }	superfluous akṣara(s)
{{ }}	erased akṣara(s)
« »	interlinear insertion
+	one lost akṣara
..	one illegible akṣara
.	illegible part of an akṣara
*	virāma
'	avagraha

Abbreviations:

BHSG/D:	*Buddhist Hybrid Sanskrit Grammar and Dictionar* by F. Edgerton.
KV:	*Karmavibhaṅga* (or *Mahākarmavibhaṅga* in Lévi).
KV[K]:	See Kudo 2004.
Lévi/SL:	See Lévi 1932.
MS[A]:	No. 4-20
MS[B]:	No. 1-1697
MS[E]:	No. 4-951
r	recto
v	verso

[218] MS[A] does not have this word.

[219] MS[A]32r.5: *praṇipātaṃ*.

[220] MS[A]32r.5: *ūrddh(v)aṃ bhavāgravitatā(n) adharasya (')vīciṃ*.

[221] MS[A]32v.1: *evañ*.

[222] MS[A] has "*aham*" here (32v.2).

[223] MS[A]32v.3: *upapadyate kāmās* (< *kāmāt*?).

[224] MS[A]32v.3: *sarveṣām arthāya*.

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(This research is supported in part by a Grants-in-Aid for Scientific Research (C) from JSPS)

[Keywords] *Karmavibhaṅga*, Nepalese manuscript, NGMPP

[225] The last sentence is supplied on the basis of MS[A]32v.4.